





*Re. Hon. F. Shaw.*

1057<sup>r</sup> **The Battle of Magh Rath (Moirá),**  
and the Banquet of Dun na N-Gedh, Irish  
Text, with Translation and Notes, by John  
O'Donovan, LL.D., *scarce*, £1 10s. 1842



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# THE BANQUET OF DUN NA N-GEDH

AND

## THE BATTLE OF MAGH RATH,

AN ANCIENT HISTORICAL TALE.

NOW FIRST PUBLISHED,

FROM A MANUSCRIPT IN THE LIBRARY OF TRINITY COLLEGE, DUBLIN,

WITH A TRANSLATION AND NOTES,

BY

JOHN O'DONOVAN.

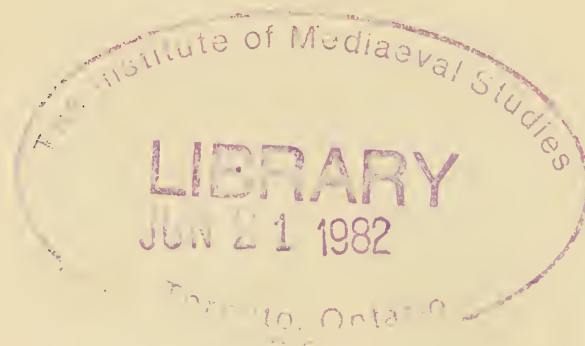


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FOR THE IRISH ARCHÆOLOGICAL SOCIETY.

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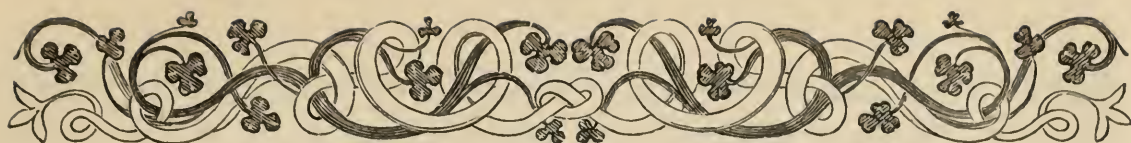
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## INTRODUCTORY REMARKS.

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THE following historical tale is now, for the first time, translated and printed. The text has been, for the most part, obtained from a vellum MS. in the Library of Trinity College, Dublin (H. 2. 16.), a compilation of the fifteenth century, but the name of the author or transcriber does not appear. Of this MS. it originally occupied upwards of eleven closely written and very large leaves, of which one is unfortunately lost: the deficiency has been supplied from a paper copy, No. 60, in the collection of Messrs. Hodges and Smith, Dublin, which was made in 1721-2, by Tomaltach Mac Morissy, for James Tyrrell. This paper copy was corrected by Peter Connell, or O'Connell, a very good Irish scholar (author of the best Irish Dictionary extant, though never published<sup>a</sup>), who has explained many difficult words in the margin, of which explanations the Editor has in many cases availed himself. This paper copy was indeed very useful throughout, inasmuch as it gives in most instances the modern orthography, and thus throws light on many obsolete words and phrases strangely spelled in the vellum copy. The Editor has not  
been

<sup>a</sup> It exists in MS. in the British Museum, and a copy of it, in two large volumes folio, recently made by the liberality of the

Provost and Senior Fellows of Trinity College, Dublin, is preserved in their valuable Library.

been able to procure access to a third copy, which he regrets, as there are still some defects which cannot be supplied, and a few obscurities in the text which he has been unable to remove. The necessity of collating several copies of ancient productions of this nature has been felt by all Editors, as well of the ancient classic authors as of the works of the writers of the middle ages. But Irish MSS. are often so carelessly transcribed, many of them being uncollated transcripts of older MSS., that it is especially unsafe to rely on the text of a single copy. The Editor has found, on comparing different MSS. of the same ancient Irish tract, that the variations are often so considerable, as to render it necessary to compare at least three copies, made from different sources, before one can be certain that he has the true original reading. On this subject the venerable Charles O'Connor, of Belanagare, who was extensively acquainted with ancient Irish MSS., writes as follows, in a letter to his friend the Chevalier Thomas O'Gorman, dated May 31st, 1783, of which the original is in the possession of Messrs. Hodges and Smith, of Dublin :

“I approve greatly of your intention to get our Annals and other historical documents translated. But if not undertaken by a man who has a critical knowledge of the phraseology, with the changes made therein, from the sixth to the tenth century, the sense will be frequently mistaken, and a bad translation will be worse than none at all : even a publication of the Irish text would require the collation of the several MSS. for restoring the original reading and correcting the blunders of ignorant transcribers.”

It appears from the Stowe Catalogue that there is a good copy of the Battle of Magh Rath in the Library of his Grace the Duke of Buckingham, at Stowe<sup>b</sup>, but the Editor has not had access to it.

There

<sup>b</sup> Application was made to his Grace the Duke of Buckingham for a loan of this MS. ; but his Grace's rules do not permit any MS. to leave his Library : and the



There was another copy in the Book of Fermoy, as appears from extracts in the possession of the Editor, but this Book, which was in the collection of the Chevalier O'Gorman towards the close of the last century, has since been carried out of Ireland, and the Editor has been unable to discover into what hands it has fallen. He has been, therefore, under the necessity of publishing the present work from the two MSS. above referred to, preferring the text of the vellum copy throughout, except where it is obviously defective, in which cases he has supplied its deficiencies from the paper copy.

This historical tale consists of two parts, of which the former is prefatory to the latter, and probably written at a later period. The first part is entitled *Fleadh Duin na n-Gedh*, i. e. the Banquet of Dun na n-Gedh, and the second *Cath Muighe Rath*, i. e. Battle of Magh Rath or Moira; the two parts have evidently been the work of different hands, as the marked difference of style and language indicates. The first is simpler, plainer, and more natural in its style, and less interrupted by flights of bombast; but the name of the author of either part does not appear.

The Battle of Magh Rath, as will be presently shown, was fought in the year 637, and it would seem certain, from various quotations given throughout the tale, that there were formerly extant several accounts of it more ancient, and perhaps more historically faithful, than the present. In the form in which it is now published, it is evidently interpolated with fables, from the numerous pieces in prose and verse, to which the battle, which was one of the most famous ever fought in Ireland, naturally gave rise.

Though the language of the original appears very ancient, and is undoubtedly drawn from ancient authorities, still the Editor is of opinion

funds of the Society are not as yet sufficient to enable the Council to send a com-

petent Irish scholar into England for the purpose of making collations.

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opinion that the present version of it is not older than the latter end of the twelfth century, or immediately after the Anglo-Norman invasion of Ireland. This opinion he has formed from the fact, that Congal Claen, King of Ulidia, is called Earl (Iapla) of Ulster (see pp. 198, 199), a title which the writer would not, in all probability, have used, if he had lived before the time of John De Courcey, the first person that ever bore the style of Earl of Ulster in Ireland. This fact will probably satisfy most readers. But although we have no evidence from any real authority that the word *Earl* was ever used as a title among the Irish, it may be urged by those who wish to argue for the antiquity of the tale, that the word *Earl*, which is certainly of Teutonic origin, might have been introduced into Ireland in the eighth century by the Danes, and that, therefore, an Irish writer of the eighth or ninth century, whose object was to use as great a variety of terms and epithets as possible, might be tempted to borrow the term *Iarla* from the Danes, although it had never at that time been adopted as a title by the Irish. This argument may to some look plausible, but the Editor does not feel that it is sufficient to justify us in assigning a higher antiquity to the work in its present form than the twelfth century.

The mention of shining coats of mail (luipeć) also tends to the same conclusion (see pp. 192, 193); for it is the universal opinion of antiquaries,—an opinion not yet disproved,—that the ancient Irish had no general use of mail armour before the twelfth century. To this, however, it may also be objected, that the Danes unquestionably had mail armour in fighting against the Irish, and that some of the Irish kings and chieftains adopted the custom from them in the ninth, tenth, and eleventh centuries; that it is natural, therefore, to suppose that an Irish writer, in the ninth or tenth century, whose object was to magnify the military power and skill of a favourite monarch, the progenitor of a powerful race whom he wished to flatter, would ascribe



cribe to him the possession and use of all the military weapons he had ever seen in his own time; and if this be admitted, it could be argued that the Romance now published might have been written before the English invasion.

But the answer to all such reasonings is, that the Tale was unquestionably intended to flatter the descendants of its hero, King Domhnall, grandson of Ainmire, while his race were in full power in the north of Ireland; and, therefore, that its author must have lived before the year 1197, when Flaithbhertach O'Muldory, the last chief of Tirconnell of this monarch's family, died. How long before that year the date of this composition should be placed cannot now be well ascertained, but when the whole case is duly weighed, it will be seen that it could never have been written after the extinction of the race of the monarch, on whom the exploits described reflect so much glory.

With respect to the style of this tale, it must be acknowledged that it belongs to an age when classical strength, simplicity, and purity had given way to tautology and turgidity. As we have already observed, it is loaded with superfluous epithets, many of them introduced to form a string of alliterations, which, instead of perfecting the image or rounding the period, "with proper words in proper places," often have the effect of bewildering the mind, amidst a chaos of adjectives, chosen only because they begin with the same letter, or a string of synonymous nouns, one or two of which would have sufficiently expressed the sense. This kind of style was much admired by some Irish writers of the last century, and even in the beginning of the present the Rev. Paul O'Brien, in his *Irish Grammar* (pp. 70-72), has expressed his high admiration of it, in his explanation of Complex Adjectives; his words may be here quoted, as containing a good explanation of the nature of the style in which the *Battle of Magh Rath* has been written.

## “ OF COMPLEX ADJECTIVES.

“ First,—Of the Adjective compounded with the Substantive.

“ When an Adjective is thus formed, if it precede the Substantive, it conveys a more forcible meaning than if it followed ; as *peap ceann-epéan*, a headstrong man ; *peap epéan-éceannać*, a resolute man, &c. In this last the former Substantive becomes an Adjective, as in the English heart-broken and broken-hearted, &c.

“ Secondly,—Of Simple Adjectives compounded with Impersonal Possessives.

“ In forming these, the simple precedes the possessive ; as *péalz glan-íoilpeać*, a bright-shining star ; *glór binn-ğuzać*, a sweet-sounding voice, &c. Such Adjectives involve two Substantives, which then become Adjectives, and may be termed,

“ Thirdly,—Adjectives compounded of Adjectives ; thus, *oióce glan-péalz-íoilpeać*, a bright star-shining night ; *peap binn-glór-ğuzać*, a sweet sounding-voiced man<sup>c</sup>. These are again compounded, and become,

“ Fourthly,—Adjectives compounded of compound Adjectives ; as *óiz-řeap ġru-aiz-řinn-říoo-řam-óual-řcameoğać*, a soft-silken-wide-spreading-ringleting-fair-haired youth, i. e. the youth of soft-silken-wide-spreading, ringleting fair hair<sup>c</sup>. Adjectives of this description have the Substantive in their first syllable ; for if it be placed in the last syllable, the whole compound becomes an expressive Substantive ; as,

“ Fifthly,—*Al epéan-áro-řluağ-ćaz-ćeannřaláir*, thou mighty ruler of lofty embattled chiefs<sup>c</sup>.

“ Sixthly,—Of Participial Adjectives, compounded of compound Substantives, compounded of compound Adjectives. In these the Epic Bards delighted, magnifying the exploits of their heroes beyond measure, and inspiring their hearers with a thirst for military glory, emulation of feats, and contempt of death. Of which the following soliloquy of *Đirilřorğ*, over the grave of his brother *Alřmör*, gives a sufficient example :

*Seapc řeipce mo ćpoiđe řuió liağ ćú Alřmör !*  
*Ceo ġleóóać mo řorğ ćú, a óeapbřázair.*  
*Al bile óíoiön ar milió a o-řeagńáil !*  
*Mo núair nać b-řuilři nior řia a ġ-comóáil,*  
*Alğ laoćpaió léna řpeaććmaó ir-ćlann.*

Al

<sup>c</sup> “ M'Grath's History of the Wars of Thomond abounds with these compound Adjectives ; but they are seldom used except in poetry or poetic style.”—Notes to the Grammar, p. 205.



Α ῥεαρτα υαιῆνε, μο ἡεοῶαν-ῥρεαῖ ἱρ καοῖν ἡομ.  
 Cé deórac mé epó-líonta epíon opɛ,  
 Eipope pe tpeíǵte mo aonḃpaṭap.

‘Do béapaṭ pe oían-luaṭ-ῥpóḃaṭ buan-ḥnám-ḥapǵapṭa ppuiṭ-léim, píoǵba-  
 paṭ paṇtaṭ-puaig-maḃḃṭaṭ ppaiṛ-leapaṭa, oioḥopǵapṭa éaǵḡiaplaḡaíl po-ṭpeíǵ-  
 ṭeaṭ, ǵeup-námḡeapḡuíl, apḡ-aigeanṭaṭ, neim-ṭim peoil-pǵaṭaǵaṭ ppol-deanṭapṭa  
 oeilḃ-ǵpaín-cloḡ-aḡcumapṭa pīop-báir-neulaḡuíl, peḡbac puilṭeaṭ, leomán-ḃpaṛ-  
 ǵapǵ-neapṭ-eaṭṭimáṛ, maṛ peub-ḃumne-pleiḃ-ṭumne-ǵapḃ-ǵuaṛaṭ, a meoḡanṭpḡom-  
 ṭíonal-ḃopḃ-puilṭeaṭ na laḡḡ meap, &c.’

“TRANSLATION.

“Argmhor ! Love of the love of my heart, beneath this stone thou liest ! A mist  
 of sorrow to mine Eyes thou art, my Brother ! Stern bulwark of our heroes in battle !  
 Woe is me, no longer art thou sharer of the Spoils among the Chiefs of Lena, defeating  
 the Sons of Anger. Thou too, alas ! his grassy mansion, art dear to me,—Though  
 my aged-bursting-breast with tearful eye bend over thee, hearken thou to the mighty  
 deeds of my only Brother—Who with fleet-valiant-bone-crushing Arm.—Torrent-  
 like-rapid, dartingly-eager, mortal his strides ; dauntless, dealing death around ;  
 invincible, fierce, vigorous, active, hostile, courageous, intrepid, rending, hewing,  
 slaughtering, deforming forms and features ; shaded with clouds of certain death.  
 Sanguine as the Hawk of prey ; furious as the resistless-strongframed-blood-thirsty  
 Lion ; impetuous as the boisterous-hoarse-foaming-bold-bursting-broad-mountain bil-  
 lows ; would rush through close-thronged crowds of enraged warriors, &c.”

The same writer, treating of the degrees of comparison, gives us  
 the following account of them, which, though not altogether correct,  
 conveys a strong idea of what he considered bardic eloquence :

“There are in common Irish but the three degrees of comparison found in all other  
 Languages ; but the Bards, in the glow of poetic rapture, passed the ordinary bounds,  
 and upon the common superlative, which their heated imaginations made the positive  
 degree, raised a second comparative and superlative ; and on the second also raised a  
 third comparative and superlative ; from an irregular but noble effort to bring the  
 Language to a level with their lofty conceptions ; which uncommon mode of expressing  
 their effusions, though it may seem romantic to others, the natives regarded as a source  
 of peculiar beauty, and a high poetic embellishment to their language.”—pp. 60, 61.

Another writer, who has done much to illustrate the legendary

lore of Ireland, has noticed this turgidity of style, in the following words, from which it will be seen that the modern Irish scholars with whom he conversed admired it as much as the bards of the middle ages :

“ The overabundant use of epithet is a striking peculiarity of most compositions in the Irish language : by some writers this has been ascribed to the nature and structure of the language ; by others to the taste of the people. In a conversation which I once had with some Irish scholars, I well remember one of them stepping forward in the formidable gesture of an excited orator, and addressing me in an exalted tone of voice in defence of epithets. ‘ These epithets,’ said he to me, with outstretched arm, ‘ are numerous in the original Irish, because they are enlivening and expressive, and are introduced by historians to decorate their histories, and to raise the passions of the reader. Thus were the youth at once instructed in the grand records of their lofty nation,—in eloquence of style,—and in the sublimity of composition<sup>d</sup>.’ ”

At what period this style was first introduced into Ireland, or whence it was originally derived, would now be difficult to ascertain. The oldest specimen known to the Editor, of a historical tale, of a similar character with the present, is the Romance called *Tain Bo Cuailgne*, which is an account of the seven years’ war carried on between Connaught and Ulster in the first century. It is said to have been written in the seventh century; but it is not nearly so much loaded with epithets as the present story. From this, and the fact that the oldest specimens of Irish composition remaining, such as the fragments in the Book of Armagh, and in the Liber Hymnorum, and the older Irish lives of St. Patrick, and other saints of the primitive Irish Church, are all written in a narrative remarkably plain and simple ; it would appear that this very turgid style was introduced into Irish literature in the ninth or tenth century, but whence the model was derived is not so easy to conjecture. The Arabians and other oriental nations had many compositions of this kind, but it does not appear that the Irish had any acquaintance with their literature at so early

<sup>d</sup> Researches in the South of Ireland, by T. Crofton Croker, pp. 334, 335.

early a period. Several specimens of this style of composition, written by the celebrated Shane O'Dugan, who died in 1372, are to be found in the Book of Hy-Many, but the most elaborate and celebrated work in this style is that entitled *Caithreim Toirdhealbhaigh*, i. e. The Triumphs of Turlogh [O'Brien], written in the year 1459, by John, son of Rory Magrath, chief historian of Thomond. Of this work, which comprises the History of Thomond for two centuries, there are extant in Dublin several paper copies; it was translated, towards the close of the last century, by Theophilus O'Flanagan, assisted by Peter Connell, but was never published. Its style far exceeds that of the present story, in the superabundant use of epithets, and in extravagance of conception and description, as may appear from the following extract, which is a description of Donogh Mac Namara, chief of Clann Cuilen, in Thomond, harnessing himself for battle :

“ A. D. 1309. — *Ó* aile na h-ima-  
gallma rin Donnchaíð ne n-a ðeağ-  
muinzip, no eipig go h-úirneirneac,  
orğarða o'a eideað feim 'pan ionao rin.  
Ağur tugað ar o-zur a uapaleide o'a  
ionnpaigib, .i. cotun ðaingean, ðeağ-  
cúmta, oluit-iomairneac, oin-eirpigeac,  
ðearğ-anfaðac, ðep-ćiumap-blait, ðe-  
alb-nuaðac, ðač-ćroiðearğ, ðioğpaille,  
ağur ðo cùp uime go h-éarğað an t-  
eideað oip-ćiúmpac rin, ağıp ip e com-  
pao ðo óion a ðeağ-ćotun Donnchaíð, .i.  
o iočtar a maoč-bráğao mín-ćopepa, go  
mullač a ġlun ġarpa, ġleigil, ćoir; ağıp  
ðo ġaðað uime-piun ap uáčtar an ionap  
rin, lúipioć lám-tpaðpað, luib-ğléigeal,  
leaðap-ćpuinn, áðbal, paipring, op-bórp-  
oac, ðioipnaib, opuimneac, oluit-ćliačac,  
ðeiğ-řiğze, blait, buan-řocap, cneip-  
tiug, epaoib-ğlic, ceip-tpiağlac, puait-

“ After that harangue of Donogh to his  
brave people he arose on the spot with  
courage and activity to clothe himself in  
shining armour. His noble garment was  
first brought to him, viz., a strong, well-  
formed, close-ridged, defensively-furrowed,  
terrific, neat-bordered, new-made, and  
scarlet-red cassock of fidelity; he expertly  
put on that gold-bordered garment [or  
cotun] which covered him as far as from  
the lower part of his soft, fine, red-white  
neck, to the upper part of his expert,  
snow-white, round-knotted knee. Over  
that mantle he put on a full-strong,  
white-topped, wide-round, gold-bordered,  
straight, and parti-coloured coat of mail,  
well-fitting, and ornamented with many  
curious devices of exquisite workmanship.  
He put on a beautiful, narrow, thick, and  
saffron-coloured belt of war, embellished  
with



νηξ, πλur-ḡeal, po-ḡrḡáðac. Αḡur po ḡab  
 caic-épioṛ caoil-tiuḡ, ciuḡap-bláic, cpi-  
 oc-niaḡḡa, cloð-búclac, ceannṛac-ópðac,  
 ḡo n-a lann lúic-luḡḡiaṛ, cpiuḡn-ṛeaðá-  
 nac, ceipic-imleac, acṡ mun ap ba aiob-  
 riḡe a áipoe op a ṛeaðanaib, aḡur oo  
 ṡeannapṡap an cpioṛ copṛ, ceapic-bláic,  
 cpiuḡn-ṛaoltannaac ceanna poḡn tap a  
 áac-láurḡ, aḡur eannaac iomṡaṡa, ṡao-  
 baṛ-ḡorm, iapann-ḡlan tṛein-ṛeannaac,  
 ṡaoib-leaḡan, tṛeap-uplam, bán-cúlac,  
 bláic-maḡeac, piapamail, claiṛ-ṛeíð,  
 ṡaoiltiuḡ, ceapic-ṡoiṛḡneamac, a ḡ-cean-  
 ḡal an épeap bláic-ṛeíð, bṛeac-ðatac  
 rin; aḡur oo ḡabað ṛḡabal ṛeíic-ḡeal,  
 ṡaiṛṛiḡ-ṛeíð, ṡionn-ṛṛoiḡḡic, ṡaic-ḡṛe-  
 apac, ṛeíðm-laiṡiṛ, ṛiḡṡe, uime tap ua-  
 tap a op-luiriḡe; aḡur oo ḡab cloḡat  
 claiṛ-ðainḡean, ciuḡap-cpiuḡn, copṛ-  
 éapic-bláic, coḡnioll-mopðac, cṛaob-  
 éaiṛḡneac, cian-ṡulaḡ, ṡa n-a éeann-  
 baicṡiṛ; aḡur oo ḡabaṡap a cloiðiom  
 colḡoa, claiṛ-leiḡean, claiṛ-leiṡṛeac,  
 cian-amḡneac, copṛðeapac, caic-minic,  
 lán-tṛuailleac, copṛ-opðac, cpioṛ-amlac  
 cuiḡe, ḡur ṡeannapṡape ḡo ṡaom-ac-  
 ḡaiṛio tap a éaob; aḡur oo ḡabaṡap  
 a ḡa ḡapṡa, ḡer-ṡaobṛac, ḡorm-ðatac,  
 ḡṛer-miolla, iona ḡlaic ṡeip, ṡa comaiṛ  
 a ṡiubṛaicṡe; aḡur éapṛaið ṛe a éṛaṡiṛ-  
 ic cṛann-aðbal, cṛo-ðainḡean, colḡ-  
 oṡiṛic, ceoi-neimneac comnaið cuiḡe  
 iona éle-láim o'á uinḡe, aḡur o'á ṡian-  
 bualað. Αḡur niop beaḡ topann na  
 tṛén-ṛeaðnac'ṛanṡṛaic rin, aḡ cuinḡeað  
 a ḡ-coṡun, cṛaob-éopṡa, aḡur a luip-  
 ic loimop-ḡlan, aḡur a lann lapar-  
 mop, aḡur a ḡ-cṛaṡiṛic cuaiṡ-aíðmeil;

with clasps and buckles, set with precious  
 stones, and hung with golden tassels; to  
 this belt was hung his active and trusty  
 lance, regularly cased in a tubic sheath,  
 but that it was somewhat greater in  
 height than the height of the sheath; he  
 squeezed the brilliant, gilt, and starry  
 belt about the coat of mail; and a long,  
 blue-edged, bright-steeled, sharp-pointed,  
 broad-sided, active, white-backed, half-  
 polished, monstrous, smooth-bladed, small-  
 thick, and well-fashioned dagger was fixed  
 in the tie of that embroidered and parti-  
 coloured belt; a white-embroidered, full-  
 wide, strong, and well-wove hood (ṛḡabal)  
 was put on him over his golden mail;  
 he himself laid on his head a strong-  
 cased, spherical-towering, polished-shining,  
 branch-engraved, long-enduring helmet;  
 he took his edged, smooth-bladed, letter-  
 graved, destructive, sharp-pointed, fight-  
 taming, sheathed, gold-guarded and girded  
 sword which he tied fast in haste to his  
 side; he took his expert, keen-pointed,  
 blue-coloured, and neat-engraved dart in  
 his active right hand, in order to cast it at  
 the valiant troops, his enemies; and last,  
 he took his vast-clubbed, strong-eyed,  
 straight-lanced, fierce-smoking, and usual  
 spear in his left, pushing and smiting  
 therewith. Great was the tumult of the  
 army then, seeking for their purple-  
 branched cassocks, brilliant mails, blazing  
 swords, and spears of ample circumference,  
 restraining their steeds backward by the  
 reins, as not obedient to the guidance  
 of their riders, choosing their arms, the  
 young adhering, for their beauty, to their  
 golden

agur ag ačur a n-eac tar a n-air o'á  
 n-apadab, o nac rab a n-ape pe h-iom-  
 gabail a o-taioirig, ag toga na o-ten-  
 arm, agur a n-ogbaid ag adrad ar, a n-  
 aille, o'á n-ór-armab, ocur na h-oglaa  
 ag raigead na rean-arm o'á n-dear-  
 naoar ačior a n-impearab po minic  
 poime pm; agur na mileo ag mion-řua-  
 geal na meirgead pm na mor-črann-  
 ab, agur na h-oncom 'ga g-ciumar-  
 oamgnuiga ar na crαιοioab."

golden arms, and the old aiming at the  
 ancient arms with which they often before  
 acted great deeds in battle,—the soldiers  
 closely sewing their ensigns to their vast  
 poles, and fastening their colours by the  
 borders to the lofty poles of their spears<sup>e</sup>."

The tale, now for the first time printed and translated, is founded on more ancient documents relating to the Battle of Magh Rath, as appears from various quotations which it contains; but it is obvious that the writer, not finding a sufficient number of characters recorded by history, was under the necessity of coining some names to answer his purpose, such as Eochaidh Aingces, king of Britain, Daire Mac Dornmhar, king of France, &c., but the greater number of his characters were real historical personages. Although, therefore, this tale cannot be regarded as a purely historical document, still it is very curious and valuable as a genuine specimen of an ancient Irish story founded on history, and unquestionably written at a period when the Irish language was in its greatest purity; it is also useful as containing many references to ancient territories, tribes, customs, notions, and superstitions which existed among the ancient Irish before the introduction of English manners; and it is particularly interesting to the lover of Irish literature as containing a large stock of military and other technical terms, and preserving several idioms of the ancient Irish language, which are now, and for some centuries have been, obsolete. A general and just complaint among the lovers of Irish

lore

<sup>e</sup> This translation, made towards the close of the last century, by O'Flanagan

and Peter O'Connell, is preserved in the Library of the Royal Irish Academy.

lore has long been, that there is no perfect work, of an antiquity higher than the days of Keating, accessible to the student of our language; it is to be hoped, therefore, that the publication of the original text of this ancient story will in some measure remove this complaint. It will, at least, rescue from oblivion and preserve from final destruction a considerable portion of the ancient language of Ireland, which must have been inevitably lost if not now preserved while the language is still living, and while the power of unfolding its idioms and explaining its obsolete terms yet remains.

Compositions of this nature were constantly recited by the poets before the Irish kings and chieftains at their public fairs and assemblies, for the purpose of inspiring the people with a thirst for military glory. This fact is distinctly stated in the account of the celebrated fair of Carman (now Wexford), preserved in the work called *Dinnsenchus*, or History of Remarkable Places; and it is also recorded in a vellum MS. in the Library of Trinity College, Dublin (H. 3. 17. p. 797.), that the four higher orders of the poets, namely, the Ollamh, Anruth, Cli, and Cano, were obliged to have seven times fifty *chief stories* and twice fifty *sub-stories* to repeat for kings and chieftains. The subjects of the chief stories were demolitions, cattle-spoils, courtships, battles, caves, voyages, tragedies, feasts, sieges, adventures, elopements, and plunders. The particular titles of these stories are given in the MS. referred to, but it would lead us too far from our present purpose to insert them here.

Those readers who have studied ancient history only through the medium of modern popular books, will no doubt be surprised at the style and spirit of the present production, and particularly at the extraordinary incidents introduced into it as historical facts. But we should consider that those modern writers whose works we read for a knowledge of ancient history, must have waded through many fabulous tracts before they were able to separate truth from fable, and



and that the statements they give as true ancient history are, after all, no more than their own inferences drawn, in many instances, from the half historical, half fabulous works of the ancients. In the middle ages no story was acceptable to the taste of the day without the assistance of some marvellous or miraculous incidents, which, in those all-believing times, formed the life and soul of every narrative. At that period the Irish people, and every people, believed in preternatural occurrences wrought by magic, by charms, and particularly by distinguished saints before and after their deaths, as firmly as their descendants now believe in the wonders wrought by natural science; and it should not be expected that any lengthened story could have been written in that age without the introduction into it of some of those marvellous incidents which were so often reported and so eagerly received. The modern reader should also consider, that all the literature of the middle ages is tinged with narratives of miraculous occurrences, and that writers then gave interest to their subjects by mixing up with the real incidents of life, accounts of supernatural events produced by saints, witches, or demons, in the same way as modern novelists enchant their readers by delineating the charms and natural magic of real life. The novels of Sir Walter Scott may also be referred to as a proof that the marvellous has not even yet lost its attractions, although perhaps it may require his master hand to present the legends and mythology of our ancestors in such a dress as to give pleasure to modern fastidiousness.

In using the productions of the writers of the middle ages as historical monuments, we should be very guarded in selecting what to believe, and more particularly perhaps, what to reject: we are no doubt more ready to discredit what may be really true than to believe any fable; but we should not reject all the incidents mentioned in ancient writers merely because we find them mixed up with the miraculous. For, granting that such writers may have been imposed

upon by the reports of others, or by the fanciful temperament of their own minds, as far as regards preternatural occurrences, it does not therefore follow that their testimony is to be rejected on the manners and customs of their own times, or on facts which were of every day occurrence, and which it required no philosophy or perfect acquaintance with the laws of nature to be able to comprehend and to describe.

That the Battle of Magh Rath was a real historical occurrence and no bardic fiction, cannot for a moment be doubted. It is referred to by Adamnan, the eighth abbot of Iona, who was thirteen years old when it was fought. In the fifth chapter of the third book of his *Life of St. Columba*, speaking of the prophecy which that saint delivered to Aidan, he writes as follows :

“Hoc autem vaticinium temporibus nostris completum est in Bello *Rath*, Domnallo Brecco, nepote Aidani, sine causa vastante provinciam Domnill nepotis Ainmi-rech : et a die illa, usque hodie adhuc in proclivo sunt ab extraneis, quod suspiria doloris pectori incutit.”

The event is also recorded by the very accurate annalist, Tighernach, under the year 637, in the following words :

“A. D. 637.—Cað Muíge Rath pí a n-Doimnall, mac Aedá, ocu pí a macaib Aedá Sláine, reo Doimnall pegnauit Temoriam in illo tempore, in quo cecioit Congal Caech, pí Ulað, ocu Faelan, cum multu nobilibu; in quo cecioit Suibhne, mac Colman Cuair.”

“A. D. 637.—The Battle of Magh Rath was fought by Domhnall, son of Aedh, and by the sons of Aedh Slaine (but Domhnall at this time ruled Temoria), in which fell Congal Caech, king of Uladh, and Faelan, with many nobles; and in which fell Suibhne, the son of Colman Cuair.”

This Suibhne, the son of Colman Cuair, was prince of Dalaradia, and is said to have fled panic-stricken from this battle, and to have spent many years afterwards in a state of lunacy, roving from place to place until he was murdered at Tigh Moling (now St. Mullin's, in the present county of Carlow), by St. Moling's swine-herd.—See Note <sup>a</sup>, pp. 236, 237.

The

The battle is also mentioned in the *Chronicon Scotorum*, at the year 636, as follows :

“ A. D. 636.—Cath Muige Rath pia n-Domnall, mac Aedá, ocup pia macaib Aedá Slaine, po Domnall, mac Aedá pegnauit Temoriam in illo tempore, in quo cecidit Congal Caech, pi Ulað, ocup Faelcu, mac Airmeadhach, i b-ppre-ghuin, pi Míoe cum multar nobilibus.”

“ A. D. 636.—The Battle of Magh Rath, by Domhnall, son of Aedh, and by the sons of Aedh Slaine (but Domhnall, son of Aedh, ruled Temoria, at that time); in which fell in the thick of the fight Congal Caech, king of Uladh, and Faelchu, son of Airmeadhach, king of Meath, with many nobles.”

“ An account of the battle is also given in the Annals of the Four Masters (but incorrectly entered under the year 634), as follows :

“ A. D. 634.—Cath Máige Rath pia n-Domnall, mac Aedá, ocup pia macaib Aedá Slaine, po Congal Claon, mac Scanláin, pi Ulað, ou i o-chorchair Congal, pi Ulað, ocup almupcaib map aon pi.”

“ A. D. 634.—The Battle of Magh Rath, fought by Domhnall, son of Aodh, and the sons of Aodh Slaine, against Congal Claon, son of Scanlan, king of Uladh, in which Congal, king of Uladh, and *many* foreigners along with him, were slain.”

Thus translated by Colgan, in note (9) on the fifth chapter of the third book of Adamnan's Life of Columba :

“ *Anno sexcentesimo trigesimo quarto, et Domnaldi Regis Undecimo; prælium de Magh Rath* (id est de Campo Rath) in Ultoniâ, conseritur per Domnaldum filium Aidi, filii Aínmírechí, Hiberniæ regem, et filiis Aidi Slaine, contra Congalium Claon, Scandalii filium, Regem Ultoniæ, et multas transmarinas gentes ei assistentes; in quo Congalius et multi ex transmarinis occubuerunt.”

After this Colgan states that he had read a history of this battle, but that he had not a copy of it by him at the time that he was writing. His words are :

“ In historia hujus belli seu prælij, (quam sæpius legi, et nunc ad manum non habeo,) legitur prædictus Congalius, (anno 624, in alio proelio de *Dun-cetherne* per eundem Domnallum superatus, et in Albionem relegatus,) ex Scotis Albiensibus, Pictis, Anglo-Saxonibus et Britonibus collectum, ingentem exercitum duxisse contra Regem Domnaldum; et postquam per septem dies per totidem conflictus et alternas victorias dubio Marte acerrimè dimicatum esset; tandem victoriam Regi Domnaldo



cessisse, interfecto Congalio, et transmarinis copiis atrociter cæsis. Cum ergo locus et tempus belli hujus satis correspondeant, videtur eo tempore facta illa vastatio quam suo tempore factam esse indicat Adamnanus. Nam Adamnanus (iuxta iam dicta) anno 624 natus agebat annum decimum, vel undecimum tempore illius prælii anno 634 gesti."

It is highly probable that Colgan here refers to the account of the Battle of Magh Rath now printed and translated.

The venerable Charles O'Connor of Belanagare has taken so accurate a view of the political causes and effects of this battle, that the Editor is tempted to present the reader with the entire of what he has written on the subject:

"The Treachery of Conall Guthbinn gave the Nation an utter Dislike to the South *Hy-Nialls*. The North *Hy-Nialls* obtained the Throne, and did not deserve such a preference. *Malcoba*, a pious Prince, was cut off by his Successor *Subney Meann*: He, in Turn, by *Congal Claon*, a Prince of the *Rudrician* Race of *Ulad*, the determined Enemy of his Family. *Domnall*, the Brother of *Malcoba*, and son of *Aodh*, the son of *Ainmirey*, ascended the Throne, and began his Administration with an Act of extreme Justice; that of taking Vengeance on the murderer of his Predecessor. *Congal Claon* he defeated in the Battle of *Dunkehern*, and obliged him to fly into *Britain*; the common Asylum of the domestic Mal-contents.

"*CONGAL CLAON* remained nine Years in Exile: And as this Parricide bid fair for the Destruction of his native Country, he merits particular notice in History. In Power he possessed some Virtues, and in adversity wore the Semblance of all. Although an Outcast in a foreign Country, divided by different Languages and Interests, he retained a Dignity of Conduct which often throws a Lustre about Adversity itself. He kept up his Party at Home, who (by defeating *Connad Kerr*, King of the *Albanian Scots*, and Lord of the Irish *Dalriads*) supported his interests. Among Strangers, he had the Iniquity of his Conduct to justify, and the more cruel Sights, which persecute unfortunate Princes, to manage: He did the one with Plausibility; he conquered the other with Patience and Dignity. Able, active, perseverant; no ill Fortune could depress his Spirits, no Disappointment fatigue his Ambition. He exerted every Talent which could win Esteem from the Great, and every Art which could turn that Esteem to his own Advantage: At Home, formidable to his Enemies, popular among his friends; Abroad, brave without Insolence; flexible without Meanness; he gave the Nation a very important Advantage over him; *That* of guarding against the Greatness of his Genius and of uniting against him, although otherwise much divided within  
itself.

itself. This he balanced, by reconciling the most opposite Interests in *Britain*, when his cause became an Object of Consideration. *Saxons, Britons, Albanian Scots*, and *Picts*, flocked to his Standard. His domestic Partizans prepared for his Reception, and he landed with Safety on the Coast of *Down*.

“DOMNALL, King of *Ireland*, was not unprepared. He had Wisdom in his Councils, and Troops, who proved a match for equally gallant Troops raised within his Kingdom, and for those of the four Nations who joined them. He immediately encamped near the Enemy at *Moyrath*, and began as bloody a battle as can be found in the Records of that age: It continued with various success for six whole days, until Victory declared for the Nation on the seventh. *Congal Claon*, the soul of the Enemies' Army, was defeated and slain at the Head of the Troops of *Ulad*. The foreign Troops were soon broke with great Slaughter; and *Domnall Breac*, King of the *Albanian Scots*, hardly escaped to *Britain*, with the sorry Remains of a fine Army, which should be employed for the defence of the people he so wantonly attacked. This Contradiction to every Principle of sound Policy, was foreseen by *Columb Kille*, who laboured so much to reconcile the Interests of the *British Scots* to those of the parent Country: ‘A Prediction,’ says St. Adamnan, ‘which was completed in our own Time, in the War of Moyrath; *Domnall Breac*, the Grandson of *Aidan*, having, without any Provocation, laid waste the Country of the Grandson of *Anmirey*: a Measure, which, to this Day, has obliged the *Scotish* Nation to succumb to foreign Powers, and which gives our Heart Grief, when we consider it.’ This is the Account of a cotemporary Writer, who was Abbot of the Island of *Hy*. It is one of the most important Events in the *Scotish* History; and yet, through the Destruction of Records in the Time of *Edward* the First, the latter Historians of *North Britain* were Strangers to it.”

“It is certain that *Ireland* was never in greater Danger, from the first Entrance of the *Scotish* Nation, than in this War raised against it by *Congal Claon*: But the civil Constitution being sound in the main, resisted the Disease, and shook it off in one great effort. In a future [? later] age the Posterity of this very People abandoned their King, their Country, and their own Independence, almost without a Show of Resistance, to a Handful of foreign Freebooters<sup>g</sup>.”

Notwithstanding the celebrity of the monarch Domhnall, the  
grandson

<sup>f</sup> “This Engagement, so decisive for the Nation, in the year 637, rendered *Moyrath*, ever since, famous in the *Irish* Annals. It retained [? retains] the Name down to our own Time, and was rendered memorable of late by giving a title to the present learned and worthy possessor, Sir *John Rawdon*, Earl of *Moyra*.”

<sup>g</sup> Dissertations on the History of *Ireland*, pp. 214 to 218. Dublin, 1766.

grandson of Ainmire, and the importance of the Battle of Magh Rath in the histories of Scotland and Ireland, Mr. Moore, the latest author of the History of Ireland, does not condescend so much as to name the monarch or to notice the battle. His defence is as follows:

“ Having now allowed so long a period of Irish history to elapse without any reference whatever to the civil transactions of the country, it may naturally be expected that I should for a while digress from ecclesiastical topics, and leaving the lives of ascetic students and the dull controversies of the cloister, seek relief from the tame and monotonous level of such details in the stirring achievements of the camp, the feuds of rival chieftains, and even in the pomps and follies of a barbaric court. But the truth is, there exist in the Irish annals no materials for such digression<sup>b</sup> !”

And again,

“ With the names of such of these princes as wielded the sceptre since my last notice of the succession, which brought its series down to A. D. 599, it is altogether unnecessary to incumber these pages, not one of them having left more than a mere name behind, and in general the record of their violent deaths being the only memorial that tells of their ever having lived<sup>i</sup>. ”

Mr. Moore is confessedly unacquainted with the Irish language; and the remains of our ancient literature were, therefore, of course inaccessible to him. That great ignorance of these unexplored sources of Irish history should be found in his pages is, therefore, not surprising: but he ought to have been more conscious of his deficiencies in this respect, than to have so boldly hazarded the unqualified assertion, *that there exist in the Irish annals no materials for the civil history of the country!*

Should the Irish Archæological Society receive such support from the public as to enable them to continue their labours, the falsehood of such a statement will be abundantly manifested; and it will perhaps appear also that, notwithstanding the destruction and dispersion of so large a proportion of our ancient records, and the mutilation of those that remain by indifference or malice, there is no  
nation

<sup>b</sup> History of Ireland, vol. i. p. 275.

<sup>i</sup> Ibid. p. 276.



nation of Europe that is in the possession of more copious and curious materials for the illustration of its internal history, civil and ecclesiastical, during the middle ages, than despised and neglected Ireland. "On a déjà remarqué ailleurs," say the Benedictines, quoted by Mr. Moore himself<sup>j</sup>, "que les gens de ce pays, presque à l'extrémité du monde, avoient mieux conservé la littérature, parcequ'ils étoient moins exposés aux revolutions, que les autres parties de l'Europe."

The Editor cannot close these remarks without returning thanks to those friends who have assisted him in editing the present work, but particularly to Dr. Todd of Trinity College, and to Mr. Eugene Curry.

J. O'D.

<sup>j</sup> History of Ireland, vol. i. p. 277.



# IRISH ARCHÆOLOGICAL SOCIETY.

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AT a General Meeting of the IRISH ARCHÆOLOGICAL SOCIETY, held in the Board Room of the Royal Irish Academy, Grafton-street, Dublin, on Monday, the 13th day of June, 1842,

GEORGE PETRIE, ESQ., M. R. I. A., R. H. A., in the Chair.

The Secretary opened the proceedings by reading the following REPORT of the Council, agreed upon at their Meeting of the 2nd of June :

“The Council, at the end of their year of office, are happy to be able to announce that the prospects of the Society are such as to leave but little doubt of its future success.

“They have still, however, to complain that the nobility and gentry of Ireland have not joined the Society in sufficient numbers to enable it to undertake the publication of the more voluminous and difficult of our ancient records. The total number of Members now on our books being but 241, besides thirteen, who have not yet paid their subscriptions.

“One cause of this has doubtless been, that the objects of the Society have been but little known, and where known, have been but imperfectly understood. In Ireland, where every thing is unhappily viewed, more or less, through the medium of party, it seemed to the public difficult to conceive how any Society could be formed without a leaning to one side or the other, and many persons very naturally held back until the real character of the Society should more  
a fully



fully develope itself. It is evident, however, from the mere inspection of our list of Members, that these feelings have had but a partial operation ; and the Society may congratulate itself in having been one of the few successful attempts in this country to induce men to forget their differences, and unite together in the promotion of a great national undertaking.

“ In addition to this temporary cause of prejudice against the Society, it has unfortunately happened that several accidental circumstances have retarded the completion of our publications during the past year ; so that we have had, to the public, the appearance of doing nothing, and many were led to doubt whether we were in a condition to fulfil our engagements to our Members.

“ These and such like difficulties, however, which have probably kept back many who ought naturally to have joined us, must gradually be removed by the publications of the Society ; which, it is hoped, will not only effectually convince the public of the purity of our intentions, and of the possibility of carrying out our design without any party bias, but also make known the great value and interest of the historical documents which it is the object of the Society to bring to light.

“ It is necessary, however, to explain to the Society the cause of the delay that has taken place in the appearance of the volumes, which have been announced as the intended publications of the past year.

“ The idea of establishing a Society for the publication of the ancient historical and literary remains of Ireland was first seriously entertained at the close of the year 1840 ; and a Provisional Council was then formed for the purpose of ascertaining, by correspondence with the literary characters of the day, and by circulating a brief statement of the object proposed, whether a Society such as that to which we now belong would be likely to meet with support from the public.

“ Several months, however, were necessarily spent in these preliminary measures, and early in the year 1841, the Provisional Council had received promises of such respectable support, as to convince them that success was reasonably certain, and that they might safely proceed to the regular formation of the Society.

“ A Meeting was accordingly called in May, 1841, at which the fundamental laws of the Society were agreed upon, and your present Council appointed for carrying your designs into effect.

“ Up

“Up to that time, however, scarcely any preparations had been made for printing. The Provisional Council had been in a great measure occupied in the correspondence necessary for the formation of the Society: nor was it possible for them, until they had ascertained how far public support could be obtained, to enter upon the engagements necessary for the preparation of many works with a view to the future publications of the Society.

“All this, therefore, became the duty of your present Council: and they have endeavoured to make such arrangements, as they hope will ensure to the Members the regular appearance, within reasonable intervals, of the Society's books. All the works intended for the present year are in the hands of the printers, and those in progress are many of them ready for the press, as soon as the funds at the disposal of the Council will permit their being undertaken.

“The Council, in addition to the volume of Tracts, and the volume of Grace's Annals, already in the hands of the Society, have resolved that the Book of Obits of Christ-Church Cathedral, edited by the Rev. Mr. Crosthwaite, shall also be given to all who were Members in the year 1841, or who have paid the subscription for that year.

“This latter work, though far advanced, is not yet completed; and from the peculiar difficulties it presents, the necessity of the most exact and careful collation with the original, and the laborious index and notes which the Editor is preparing, and which will greatly enhance its value, its progress through the press must necessarily be slow.

“It is probable, therefore, that some of the works announced for the year 1842, will be issued before the Book of Obits is ready for delivery. But this inconvenience the Council are convinced the Society will gladly submit to, rather than run the risk of doing injustice to the Editor of a volume of such singular difficulty and interest, by any attempt to hurry its publication.

“Cormac's Glossary, which has been for some time in Mr. O'Donovan's hands, is ready for the press. But it has been held back, partly because the funds of the Society will not at present admit of its being proceeded with, and partly because there are some MSS. in England, which ought to be collated before such a work should be put forth. The collation of these MSS., however, would be attended with great expense, as it would be necessary to send over to England a competent person, and to support him during his stay in the

neighbourhood of the Libraries where the MSS. to be consulted are preserved. The Council have therefore thought it better to defer the publication of this work for the present ; and in the meantime they are engaged in such inquiries as they hope may ultimately lead to the satisfactory accomplishment of their purpose.

“ The Royal Visitation Book of the Province of Armagh in 1622, has been for some time ready for the press, but as it will be a volume of some bulk, and from the quantity of tabular matter it contains, expensive in printing, it has been deferred, until the funds of the Society are increased.

“ For the same reason Mr. Curry’s translations of the ancient Irish historical tales, ‘ The History of the Boromean Tribute,’ and ‘ The Battle of Cairn Chonaill,’ have been postponed, although both are ready for the press.

“ There is one other topic upon which it will be necessary to say a few words.

“ The number and value of the works which have been assigned to the Members of the last and present years, very far exceed the actual means of the Society ; nor will it be possible for the Council to bring out books of equal value, in future years, unless the number of the Members be very much increased. The Council, however, have thought it better to proceed on the supposition that the full number of Members, at present limited by the Rules of the Society to 500, will ultimately be obtained, and, therefore, they have not hesitated to run the risk, in the first instance, of drawing somewhat more largely than they would be justified in doing hereafter, on the capital of the Society. They have every hope, however, that the publication of the volumes now in progress will bring in a large accession of Members to the Society ; and they would press upon the existing Members the necessity of exerting their influence with their friends for this purpose.

“ It is desirable to have it made known, that Members now joining the Society can obtain the books for the year 1841, on paying the subscription of One Pound for that year ; a privilege which the Council have allowed to such Members as have joined since the last annual Meeting, and which they would recommend to continue for the present year. However, they are of opinion that hereafter, the books of past years, if any should remain, ought to be sold to new Members at an advanced price, to be determined by the Council for the time being.

“ Since



“ Since the appearance of our first publication, the following noblemen and gentlemen have joined the Society :

The Right Hon. Lord Eliot.	Colman M. O’Loughlan, Esq.
The Right Hon. Lord Albert Conyngham.	William Hughes, Esq.
Sir Montague L. Chapman, Bart.	Robert Ewing, Esq.
Sir Aubrey De Vere, Bart.	Rev. Matthew Kelly.
John Ynyr Burges, Esq.	James W. Cusack, Esq., M. D.
Thomas Fortescue, Esq.	Thomas Kane, Esq., M. D. (for the Limerick Institution).
Rev. James Kennedy Bailie, D. D.	Edward Wilmot Chetwode, Esq.
Clement Ferguson, Esq.	Rev. John N. Traherne.
Thomas Hutton, Esq.	Edward Magrath, Esq. (for the Athenæum Club, London).
Rev. James Graves.	Colonel Birch.
Rev. Classon Porter.	William Curry, Jun., Esq.
Rev. Charles Grogan.	
Samuel Græme Fenton, Esq.	

“ The name of William Torrens M’Cullagh, Esq., was omitted, by an accident, in the list of original Members, published with the last Report ; and the name of John Low, Esq., was inserted in the same list by a mistake.

“ During the past year the Society has lost one of its original Members, the Rev. Cæsar Otway, by death.

“ In conclusion, the Council have to announce that his Excellency the Lord Lieutenant, upon being informed of the objects of the Society, was graciously pleased to accept the office of Patron, and the Council have had the honour of presenting to his Excellency copies of the Society’s publications.”

The Report having been read, the following Resolutions were adopted unanimously :

“ 1. That the Report now read be received and printed, and that the thanks of the Society be given to the Council for their services.”

“ 2. That the respectful thanks of this Meeting be presented to His Excellency the Lord Lieutenant, for his gracious condescension in accepting the office of Patron of the Society.”

“ 3. That Dr. A. Smith and Mr. Hardiman be appointed Auditors of the Accounts of the Society for the ensuing year, and that their statement of the accounts of the Society be printed as an Appendix to the Report.”

His

His Grace the DUKE OF LEINSTER was then elected President of the Society for the ensuing year, and the following Noblemen and Gentlemen were elected as the Council :

THE RIGHT HON. THE EARL OF LEI- TRIM.	JAMES MAC CULLAGH, Esq., LL. D., Sec. R. I. A.
THE RIGHT HON. THE VISCOUNT ADARE, M. P., M. R. I. A.	CAPTAIN LARCOM, R. E., M. R. I. A.
THE LORD GEORGE HILL.	AQUILLA SMITH, M. D., M. R. I. A.
JOHN SMITH FURLONG, Esq., Q. C.	GEORGE PETRIE, ESQUIRE, R. H. A., M. R. I. A.
REV. RICHARD BUTLER, M. R. I. A.	JOS. H. SMITH, Esq., A. M., M. R. I. A.
REV. J. H. TODD, D. D., V. P. R. I. A.	JAMES HARDIMAN, Esq., M. R. I. A.

It was then moved by the Rev. J. C. CROSTHWAITE, and seconded by GEORGE SMITH, Esq.,

“That the thanks of the Society be presented to the Council of the Royal Irish Academy for their kindness in giving the Society the use of their rooms for the present Meeting.”

And then the Society adjourned.

# REPORT OF THE AUDITORS.

## AN ABSTRACT OF THE RECEIPTS AND EXPENDITURE OF THE SOCIETY, FROM ITS FOUNDATION TO THE 13TH DAY OF JUNE, 1842.

<i>Dr.</i>	£	s.	d.	<i>Cr.</i>	£	s.	d.
To transcribing, translating, &c., the following Works published, or in preparation:—				By Admission Fees of 241 members (£3 each), .	723	0	0
Circuit of Muircheartach (published), . . . .		10	10	By Annual Subscription of 223 members, for 1841, .	223	0	0
Book of Obits of Christ Church, . . . .		15	0	By Life Composition of 19 members (£10 each), .	190	0	0
Battle of Moira, . . . .		50	0	By Annual Subscription of 86 members, for 1842, .	86	0	0
Dynmook's Treatise on Ireland, . . . .		3	17	By one-half year's interest on £100, old 3½ per cent. Stock, Oct. 1841, . . . .	1	15	0
Boromean Tribute, . . . .		20	0	By one-half year's interest on £400, do., to April, 1842, . . . .	7	0	0
Cartulary of All Saints, . . . .		15	0				
Cormac's Glossary, . . . .		15	0				
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Paid Mr. O'Donovan and Mr. Curry, by the Council, as a compliment for their valuable services, and to enable them to become Life Members of the Society, . . . .		26	0				
1841, Oct. 14. To Messrs. Hodges and Smith, printing and paper of Nos. 1, 2. Printing and paper of Circulars, Prospectuses, Report, and sundries, . . . .		205	7				
1842, June 2. To Messrs. Hodges and Smith, printing and paper of Grace's Annals, . . .		180	6				
To Mr. Conolly, Assistant Secretary, one year's salary, to 1842, . . . .		20	0				
To Secretary, for postage, stationary, carriage of parcels, advertisements, &c., to June 10, 1842, .		10	5				
1841, May 27. To purchase of £100, old 3½ per cent. stock, . . . .		97	17				
1841, Dec. 28. To purchase of £300, do., . . .		298	11				
1842, June 13. To balance in the Bank of Messrs. Boyle, Low, Pin, and Co., . . . .		257	16				
		£1230	15				
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1842.

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- IX. The Council shall have power to appoint officers ; and to make by-laws not inconsistent with the fundamental laws of the Society.

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The Council invite the attention of the friends of the Society and of Irish literature to the plan already proposed in the original Prospectus, of publishing a Miscellany, in which such shorter Pieces as cannot conveniently be issued in a separate form, may from time to time appear. The Council will be thankful for any tracts or documents of this kind, which those who have access to public libraries, or family collections, may have the kindness to send them. Reprints of rare books relating to Ireland form a most important object of the Society's labours, and any such that may be entrusted to the Council for publication, will be used with the greatest possible care, and safely returned with thanks.

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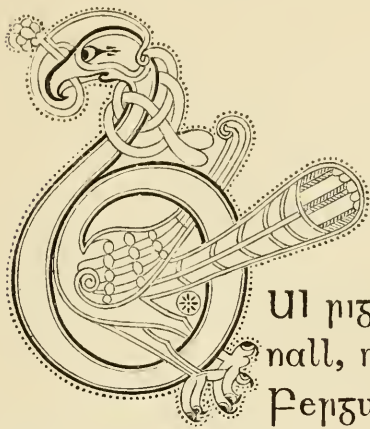
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PLEADH DUIN NA N-GEIDH.

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PLEADH DUIN NA N-GEOTH,  
OCUS TUCAT CATHA MUIGI RATH, INSO.



UI MIG AMPA FOR EIRIUN, PEACHTUR AND, .I. DOM-  
NALL, MAC AEDA, MIC AINMIRECH, MIC SEDNA, MIC  
FERIGURA CENNFOGA, MIC CONAILL GULBAN, MIC  
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MAIN, IM MIGI N-EPENN DO DILRIUGAD DIA CLOIND CO BRATH. OCUR  
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CEDNA FOR RLICT A PENATAR .I. UGAINE MAIR, OCUR GE DO TIRTA PPIA  
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The ornamental initial letter **D** is taken from the Book of Kells. The Society is indebted to Dr. Aquilla Smith for the *fac-simile* from which the wood cut was engraved.

<sup>a</sup> *Ugainè Mor*.—The pedigree of King Domhnall, up to Ugainè Mor, is given in

Note A, at the end of the volume.

<sup>b</sup> *Oaths*.—Ro gab patà, literally, “took or exacted the guarantees of the sun, &c.” but as this would hardly be intelligible in English, the liberty has been taken of rendering it as in the text. The historical fact is also recorded in the Book of Lein-



THE BANQUET OF DUN NA N-GEDH,  
AND THE CAUSE OF THE BATTLE OF MAGH RATH.

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**O**NCE upon a time there was a renowned king over Erin, namely Domhnall, son of Aedh, son of Ainmire, son of Sedna, son of Fergus Cennfoda, son of Conall Gulban, son of Niall of the Nine Hostages, of the race of Tuathal Techtmhar and Ugainè Mor<sup>a</sup>. Now this Ugainè Mor exacted oaths<sup>b</sup> by the sun and moon, the sea, the dew and colours, and by all the elements visible and invisible, and by every element which is in heaven and on earth, that the sovereignty of Erin should be invested in his descendants for ever. And Tuathal Techtmhar, the son of Fiacha Finnola, exacted the same oaths in imitation of his ancestor Ugainè Mor,  
*and*

ster, and in the Leabhar Gabhala. O'Flaherty (Ogygia, p. 260) mentions it in the following words:—"Imperium ultra Hiberniam in occidentalibus Europæ insulis mari Mediterraneo, quod Siculum et Afri-

canum continet citerioribus usque propagavit. Axioma regium principum ac magnatum Hiberniæ jurejurando per res creatas omnes visibiles et invisibiles adhibito, sibi, atque posteris suis in perpetuum devinxit."



cloind-rium im riḡi n-Érenn tar rárugad na rath rin ocur na n-dul ro nairc-rium forro, pudilri Tempac co n-a colamnaib ocur ren-tuaṛa Tempa ocur Mide do ḡer oca cloind-rium co brát; ocur ḡé no raemaḍ neac do cloind Uḡaine no Thuatail riḡi do ṛabairt uaidib do neac aile, ar ai tra, noṛa dlig in riḡ rin teaṛt i Temair, acṛ mine tucá perann bur comṛutain rria do cloind Uḡaine Mair ocur Tuatail Teṛtmair i cein bur riḡ he foruib; ocur in tan at béla in riḡ rin, Temair do beir ac claind Uḡaine, amail ro nairc Uḡaine perin for riru Érenn, in tan ro ḡab ḡiallu Érenn ocur Alban ocur co tir Leatha alla nair.

Ar ai rin, ro h-ercained Temair iarum la Ruadan Loṛra ocur la xii. arṛtal na h-Érenn, ocur la naemu Érenn ar céná. Ocur cipe no ḡabad in riḡi nri ba h-aḍa do beir i Temair ó ró h-ercain-eaḍ h-i, acṛ in t-maḍ ba rruicṛiu ocur ba h-aibniu lar in riḡ no ḡebaḍ Érinn, ir ann no bid a domnár no a aitreab. Domnall mac  
Aeḍa,

<sup>c</sup> For an account of the oath which Tuathal Techtmhar exacted from the men of Ireland, see the Book of Leinster and the Leabhar Gabhala of the O'Clery's. O'Flaherty gives it in the following words:

"Tuathalius, regni diademate potitus, comitia Temoriæ indixit, ad quæ Hiberniæ procures magno numero confluerunt. Ubi omnes, per sua gentilitia sacramenta, solem, lunam, ac cætera numina, terrestria ac cælestia, quemadmodum sui majores ipsius majoribus pridem Herimoni et Hugoni voverunt se cum posteris suis ipsi ac nepotibus Hiberniæ regibus, quamdiu solum Hibernicum sale ambitum inviolatam fidem et obsequium præstituros."—*Ogygia*, part iii. c. 56.

<sup>d</sup> *Leaṛa*.—Leatha is the name by which Italy is called in the ancient Irish MSS. according to Duald Mac Firbis. This story was evidently written to flatter the pride of the Hy-Niall race, and to show that if any other family succeeded in obtaining the sovereignty they should be viewed in the light of usurpers; and indeed it were well for the ancient Irish if the sovereignty had been vested in some one family. O'Connor, in his *Dissertations on the History of Ireland*, states that the Hy-Niall formed as old and as uninterrupted a dynasty as any family in Europe.

<sup>e</sup> *Loṛra*.—Lothra, now Lorrach, a village in the Barony of Lower Ormond, in the north of the county of Tipperary, where St.

*and stipulated that* if the sovereignty of Erin should be contested with his descendants in violation of these oaths, taken on the elements, by which he bound them, his progeny should *still* have the legitimate possession of Tara with its supporting families, and the old tribes of Tara and Meath perpetually and for ever<sup>c</sup>; and that should any of the race of Ugainè or Tuathal even consent to resign the sovereignty to any other person, the latter could not, nevertheless, come to *dwell at* Tara, unless he had given lands equally ancient as Tara to the descendants of Ugainè Mor and Tuathal Techtmhar while he should be king over them; and that when this king should die, Tara should revert to the race of Ugainè, according to the injunction laid by Ugainè himself on the men of Erin, when he took the hostages of Erin and *of the countries extending* eastwards to Leatha<sup>d</sup>.

Notwithstanding this, Tara was afterwards denounced by St. Ruadhan of Lothra<sup>e</sup> and the twelve apostles of Erin, and all the other saints of Erin, so that, whoever obtained the sovereignty, it was not auspicious for him to reside at Tara from the time it was cursed, but the seat and habitation of each king who obtained the chief sway, was *fixed* in whatever locality he deemed most commodious and delightful<sup>f</sup>. When Domhnall, the son of Aedh, assumed the sovereignty, he

Ruadhan, or Rodanus, erected a monastery in the sixth century. For a full account of the cursing of Tara by this saint, the reader is referred to the Life of St. Rodanus, published by the Bollandists, 25th April, to Mageoghegan's Translation of the Annals of Clonmacnoise, at the year 565, and to Petrie's History and Antiquities of Tara Hill, p. 101.

<sup>f</sup> These royal seats were in various parts of Ireland; that of the monarchs of the

Northern Hy-Niall race, was at Aileach, near Derry; the seats of the Southern Hy-Niall were at Lough Leane, near Castlepollard, and at Dun na Sgiath, on the north-west margin of Loch Ainninn, now Lough Ennell, near Mullingar; the seat of the Dal-Cais was at Kincora, in the town of Killaloe; and the seats of the two monarchs of the O'Conor race, at Rath Croghan, in the present county of Roscommon, and at Tuam, in the county

Αεδα, ιμορρο, ο πο γαβ πιγε Ερηνν βα ρεαδ α dun-αρυρ com-  
nuide do poezae Ερηνν cetur Dun na n-ged for bpu na boinne.

Οκυρ πο εοραινδ ριυμ ρεετ μύρμ μορ-αυδβλ ιμον δύν ριν ρα  
cormailiur Tempaig na ριγ, οκυρ πό εοραινδ γιδ τιγε ιν δύνε ριν  
ρα εορmailiur τιγε να Tempac .i. ιν nuδcuairt μορ-αυδβαλ, ιρ ιντι  
no bíd ιν ριγ ρεριν οκυρ να ρίγνα οκυρ να h-ollumain, οκυρ αν ιρ  
deach ρρι cec n-dán olcena; οκυρ ιν Long Muman, οκυρ ιν Long  
Laigen, οκυρ ιν Choirir Connacht, οκυρ ιν Eacrair Ulad, οκυρ  
Carcair na n-giall, οκυρ Retla na ρiled, οκυρ Grianan ιν en  
uaitne,—ιρ εριβε do ριγνεδ la Cormac mac Airt αρ τυρ δια ινγιν  
.i. do Graine—οκυρ να τιγε olcena cenmoctar ριν.

Codlaur

of Galway. But the monarch of Ireland, of whatever race he happened to be, or wherever he fixed his residence, was nevertheless called King of Tara as often as King of Erin by the Bards.

<sup>s</sup> *Dun na n-gedh*.—This name is now forgotten. It was probably the name of the large fort on the south side of the Boyne, near Dowth, in the county of East Meath. In Mac Morissy's copy it is written Dun na n-gaedh, which seems more correct. King Domhnall afterwards removed his residence to Ard Fothadh, near the town of Donegal, where he died, according to the Annals of the Four Masters, in the year 639 [*recte* 642].

<sup>h</sup> *Midhchuart*.—For an account of the Teach Midhchuart, or Banqueting Hall at Tara, see Petrie's History and Antiquities of Tara Hill, p. 160, *et sequent*.

<sup>i</sup> *Ollaves*.—Ollamh signifies a chief professor of any science.

<sup>j</sup> *Long Mumhan*,—i. e. the Munster

house.

<sup>k</sup> *Long Laighean*,—i. e. the Leinster house.

<sup>l</sup> *Coisir Connacht*,—i. e. the Connaght Banqueting house.

<sup>m</sup> *Eachrais Uladh*,—i. e. the Ultonian house. These four houses seem to have formed a part of the Teach Midhchuart.

<sup>n</sup> *Prison of the Hostages*.—For the situation of Dumha na n-giall, at Tara, near which must have stood Carcair na n-giall, the Prison of the Hostages, see Petrie's Hist. and Antiq. of Tara Hill, plate 7.

<sup>o</sup> *Star of the Poets*.—There is no mention made of this house in Petrie's History and Antiquities of Tara Hill.

<sup>p</sup> *Grianan of the one pillar*.—This is the fort called Rath Graine, in Petrie's History and Antiquities of Tara Hill, p. 192. The relative situation of all the ruins, as existing on Tara Hill, in the tenth century, are shown on plate 10 of that work, and as they exist at present on plate 6, and



he first selected Dun na n-gedh<sup>g</sup>, on the bank of the Boinn [the River Boyne], to be his habitation beyond all the situations in Erin.

And he drew [formed] seven very great ramparts around this fort after the model of regal Tara, and he also laid out the houses of that fort after the model of the houses of Tara, namely, the great Midhchuaire<sup>h</sup>, in which the king himself, and the queens, and the ollaves<sup>i</sup>, and those who were most distinguished in each profession, sit; also the Long Mumhan<sup>j</sup>, the Long Laighean<sup>k</sup>, the Coisir Connacht<sup>l</sup>, the Eachrais Uladh<sup>m</sup>, the Prison of the Hostages<sup>n</sup>, the Star of the Poets<sup>o</sup>, the Grianan of the one pillar<sup>p</sup> (which last had been first built at Tara by Cormac Mac Art<sup>q</sup>, for his daughter Grainne), and other houses besides.

One

also on the Ordnance Map of the county of Meath, Parish of Tara.

<sup>q</sup> *Cormac Mac Art*.—The commencement of the reign of this monarch is recorded in the Annals of Tighernach, at A. D. 218, and his death is entered in the Annals of the Four Masters at the year 266. His daughter Grainne, for whom the *Grianan* here mentioned was erected, was the wife of the celebrated warrior Finn Mac Cumhaill, the Fingal of Mac Pherson's Ossian. The word "Grianan" may be thus correctly defined: 1. A beautiful sunny spot, as Grianan Calraighe, a place in the parish of Calry, in the north of the county of Sligo. In this topographical or rural sense, it is translated by Colgan, *solarium, terra solaris*, (Acta SS. p. 13, not. 6). 2. A bower or summer-house. 3. A balcony or gallery, a boudoir. 4. A royal palace. In the third and fourth sense here set down, this word is

very frequently used in the old Irish Historical Tales and Romances. The following description of the erection of a Grianan, as given in a very ancient historical tale, entitled Fledh Bricrinn, i. e. the Feast of Bricrenn, preserved in Leabhar na h-Uidhri, a MS. of the twelfth century, now in the possession of Messrs. Hodges and Smith, will give one a tolerably correct idea of what the ancient Irish meant by the word:—"Then did Bricrenn erect a Grianan near the couch of King Concobhar and those of the heroes. This Grianan he formed of gems and various rich materials, and placed on it *windows of glass* on every side. One of these windows he placed over his own couch, so that he might see the whole extent of the great house out of it."

In the third sense it is used in the Leabhar Breac, fol. 27, *a, a*, to translate the Latin word *cænaculum*.

Codlaip Domnall adaid iarpum ip in tiz iin, ocur atci fip ocur aiplintē ingnad, ocur ip e at conaipc cuilen con po h-aileo laip (.i. fearglond ainm in chón iin) for a glun ferin a dul for duible ocur dapaēt uada, ocur cuanarfa Epenn ocur Alban ocur Saxon ocur bpetan do tinol do'n cuilen iin, co tapd-iaat peēt caāa do'n nuz co feruib Epenn ime fpi peēt laa na peētmaine, ocur co tapdta āi ceand eturpu caē laiti dib-iin, ocur in peētmaō laa ann po mebaio for na conu. Ocur po marbāa cū in nuz, an daplair, ip in caē deidenac dib iin. Murclair iarpum in nuz ar a cōdled ocur do taēd do bidz ar in imdaiz co m-bui lomnoēt for uplar in tize. Do bert umorpo ben in nuz, .i. ingen nuz Orraige, a di laim im a bpaāat, ocur arbert fpi, aipir ocum-ia, a nuz, ol pi, ocur na tuc h'aipie pe fipirib aicē, ocur na pot uamnaizēer triū; ar atat Conaill, ocur Eogain, ocur Aipgialla, ocur Clann Colmain, ocur Sil Aeda Slaine, ocur cetpe pine Tempach imut anocht ip in tiz pi, ocur aipir for ceill, ol pi.

### bennaēt

<sup>r</sup> *Vision*.—The word fip is given in Cormac's Glossary as cognate with the Latin word *visio*.

<sup>s</sup> *Erin*.—Its Nominative is Eipe, Gen. Epenn, Dat. or Oblique case Eipinn.

<sup>t</sup> *Alba*, now Scotland. Nom. Alba, Gen. Alban, Dat. or Oblique case Albain.

<sup>u</sup> *Sacra*n, i. e. that part of England then in the possession of the Saxons.

<sup>v</sup> *bpetan*, i. e. that part of Britain then in the possession of the Welsh or ancient Britons.

<sup>w</sup> *Ap cenn*, literally "slaughter of heads," i. e. of men; *strages capitum*.

<sup>x</sup> *The king's wife*.—She was named Duinsech, according to the history of remarkable women, preserved in the Book of Lecan, fol.

193. She was probably the sister of Croinseach, the daughter of Aedh Finn, Prince of Ossory, who was married to King Domhnall's brother, Maelcobha, the clerk. The death of Duinsech is recorded by all the Irish Annalists; Tighernach, whose chronology is the most correct, dates it A. D. 639.

<sup>y</sup> *Race of Conall*,—i. e. the descendants of Conall Gulban, who was the youngest son of the monarch Niall of the Nine Hostages, and who died in the year 464. They had their possessions in the present county of Donegal, and in later ages branched into several great families, as O'Muldory, O'Canannan, O'Donnell, O'Doherty, O'Gallagher, O'Boyle, &c.

<sup>z</sup> *Race of Eoghan*,—i. e. the descendants

One night as Domhnall afterwards slept in this house, he had a vision<sup>r</sup> and a dream: he saw a greyhound whelp, Fearglonn by name, which had been reared by himself, go forth from him, even from his knee, with rage and fury, gathering the dogs of Erin<sup>s</sup>, Alba<sup>t</sup>, Saxonland<sup>u</sup> and Britain<sup>v</sup>; and they gave the king and the men of Erin around him seven battles during the seven days of the week, and a slaughter of heads<sup>w</sup> was made between them each day, but on the seventh day the dogs were worsted, and in the last battle the king's own hound, as he thought, was killed. The king then awoke from his sleep, and he sprang affrighted from his bed, so that he was naked on the floor of the house. The king's wife<sup>x</sup>, the daughter of the king of Ossory, put her two arms about his neck and said to him, "Tarry with me, O king," said she, "and do not heed visions of the night, and be not affrighted by them, for the race of Conall<sup>y</sup> and Eoghan<sup>z</sup>, the Oirghialla<sup>a</sup>, the Clann Colmain<sup>b</sup>, the sons of Aedh Slaine<sup>c</sup>, and the four tribes of Tara<sup>d</sup>, are around thee this night in this house, and *therefore*," said she, "remain steady to reason."

"A blessing

of Eoghan, son of the same monarch. Eoghan died in the year 465. After the establishment of surnames the more distinguished families of this race were O'Neill, Mac Loughlin, O'Kane, O'Hagan, O'Gormley, O'Quin, Mac Cathmhaoil, now Mac Cawell, O'Mullen, &c. &c.

<sup>a</sup> *The Oirghialla*.—They were the descendants of the three Collas, who destroyed the Ultonian palace of Emania, in the year 333 (Ann. Tighearnach.), and drove the ancient Ultonians, or Clanna Rudhraighe, beyond Glen Righe and Lough Neagh, into the present counties of Down and Antrim. In later ages the principal families of the Oirghialla were the Mac

Mahons, O'Carrolls, O'Hanlons, Maguires, O'Hanraghtys, Mac Kennas, &c. &c. Their country comprised the counties of Louth, Armagh, and Monaghan, and the greater part of Fermanagh.

<sup>b</sup> *Clann Colmain*,—i. e. the Race of Colman, the son of Dermot. This Colman flourished about the year 562, and was the ancestor of the O'Melaghlins of Westmeath, the chiefs of the Southern Hy-Niall race.

<sup>c</sup> *Aedh Slaine*.—He reigned jointly with Colman, the son of Baedan, from the year 599 to 605.

<sup>d</sup> *The four tribes of Tara*.—The four tribes or families of Tara, after the esta-



Benmaçt forp, a ben, ol pe, ip maic pom tecaipcip; ocur do taed lee ip in leapaio iar pin; ocur po iappaçt in piçan pcela de cið at conaipc ip in píp. Ní éibér ppiç a piçan, ol pe, na ppi neaç aile, no co poipciup co h-aipm a pil Maelcaba Cleipech, mo ðerbraçaiup, ap ip e bpeitthem aipliuñçti ip ðeach pil a n-Eipinn.

Teit iapum in piç i ciuð miup ceð caippteçh co h-aipm á m-bui Maelcaba, mac Aeda, mic Ainmipeç, co Druim Dilair, uaiup ip ann po bui iar págbail piçi n-Eipenn ap çrað Dé ocur in Choimðeð na n-ðul, ocur dípepç m-bec aigi ann pin, ocur en ðeicnebur ban, ocur ceð cleipeç a lin ann pin, ppi h-oippienð ocur ceilebpað ceç tpaçta. Raimic umoppo in piç co Druim Dilair co teaç Mailcaba, ocur peipçai failti ppiup ann, ocur do çmiçer fópaic ðoib, ocur at naçai bpað ðoib cu m-ba paiteaç iaç uile. Anaic ann pin ppi peççmain, ocur innopið Domhnall iapum a aipliuñçti do Maelcaba co leip, ocur apberpç ppiup, beip bpeicç fuippe pin, a bpaçaiup inman, ol pe. Ro h-imðepçta iapum in Maelcaba iar cloippteç na h-aipliuñçti, ocur apberpç, ip cian o ta a tairpiuñçi in aipliuñçte pin, a piç, ol pe, ocur bépaç-pa bpeicç fuippi. Mac piç, ol pe, ocur cuilen con, manð aipliuñçi ðoib. Açaç ða ðalta açuç-pa, a piç, ol pe, .i. Cobçach Caem mac Ragallaiç

blishment of surnames, were the O'Harts, O'Regans, O'Kellys of Bregia, and O'Conollys. See prose version of O'Dugan's Topographical Poem, drawn up for Maguire by the Four Masters, in the MS. collection of Messrs. Hodges and Smith, No. 178, p. 345, line 12.

<sup>e</sup> *Maelcobha, the cleric*, the son of Aedh, was King of Ireland from the year 612 to 615, when he retired to Druim Dilair, having resigned the government to Suibhne Meann, who reigned till the year 628,

when Domhnall, the brother of Maelcobha, and hero of this tale, succeeded.

<sup>f</sup> *Druim Dilair* was the ancient name of a place near Belleek, in the barony of Magheraboy, and county of Fermanagh. See O'Reilly's Irish Writers, pp. xli, xlii; also the Leabhar Gabhala of the O'Clerys, reign of Maolcobha, pp. 186 to 189, where Druim Dilair is described as near the margin of Caol Uisce, now Caol na h-Eirne, near Belleek.

<sup>g</sup> *Hermitage*.—*Dípepç*, which is the name of many places in Ireland, is translated

"A blessing be upon thee, O woman," said he, "well hast thou quieted me;" and he then returned with her into the bed. And the queen requested him to relate to her what he had seen in the vision. "I will not tell it to thee, O queen," said he, "nor to any one else, until I reach the place where Maelcobha, the cleric,<sup>c</sup> my brother, is, for he is the best interpreter of dreams in Erin."

In a month afterwards, the king proceeded with a hundred chariots to Druim Dilair,<sup>f</sup> where Maelcobha, son of Aedh, son of Ainmire, was dwelling, having resigned the sovereignty of Erin for the love of God, the creator of the elements, and having here a small hermitage,<sup>g</sup> with ten women, and one hundred clerks to offer masses and sing vespers at the hours. The king arrived at Druim Dilair at the house of Maelcobha, where he was welcomed, and where a resting-place was prepared for him and his people, and food was distributed to them till they were all satisfied. They remained here for a week, and Domhnall fully revealed his dream to Maelcobha, and said to him, "Give thy judgment on that, dear brother." Maelcobha grew red on hearing the dream, and said "It is long since the events shown in that dream were predicted, O king," said he, "and I will pass my judgment upon it. A greyhound whelp in a dream," said he, "is the same as a king's son: thou hast two foster-sons, O king," said he, "namely, Cobhthach Caemh,<sup>h</sup> the son of Raghallach, the son of Uadach

*desertus locus* and *desertum* by Colgan. (Acta SS. p. 579, cap. 3). It originally meant desert or wilderness, but it was afterwards applied to a hermit's cell or habitation, as appears from the Leabhar Breac, fol. 100, *a*, *a*, and a MS. in the Lib. Trin. Coll. (H. 2. 18.) fol. 113, *b*, *a*.

<sup>h</sup> *Cobhtach Caemh*.—No mention is made of this Cobhthach in the Irish Annals, but

the death of his father, Raghallach, is noted by Tighernach, at the year 649, and that of his brother Cellach, at the year 705. "Cellach Mac Ragallaigh Righ Connacht *post clericatum obiit*." The name Cobhthach, which signifies *victorious*, is still preserved in the family name O'Cobhthaigh, which is usually anglicised *Coffey*, without the prefix O'.

Ragallaiḡ, mic Uadach; nuḡ Connaēt in Ragallac hiru; ocur Congal Claen, mac Scannlain Sciaēletain; nuḡ Ulad ferin in ti Congal. Arḡdaiḡfu do ceētari doib i t'agaid-riu, a nuḡ, ocur do bēra dibergaiḡ ocur oer denma uile Alban, ocur Fpangc, ocur Saxon, ocur ḡpetan lair do cum n-Epenn, ocur do bēpat peēt caēta duit-riu ocur d'fepaib Epenn ar cēna, cu m-ba h-ilarḡa āri plōḡ fopuib diblīnib, ocur in peētmaḡ caē cuirpīter ettpaib taetpau do dalta-riu ir in caē rin. Ocur ir i rin bpet na h-airlingēti at conap-cair, a nuḡ, ar Maelcaba, ocur areḡ ir cōir duitriu, a nuḡ, olpe, plead do cūpḡnam agud, ocur fir Epenn do tapḡlom dia caētīm ocur ḡeill caēa cuicid a n-Epinn do ḡabail, ocur na di dalta rin pilet agud-ḡa do cōḡbail a n-ḡlapaib co ceann m-bliadna. Ar ir neētari doib tic ppiḡ, daiḡ teit a neim ar caē airlingēti allarpiḡ do bliadain; ocur a leḡud amac iar rin, ocur peḡdu imda ocur maīne dīrīme do ēabairt doib iarum.

Ni dūngentari rin lim-ḡa, ol in nuḡ, āri ir tūḡca no fuicpind ri Epe inār do ḡénainḡ pell fop ma daltaḡaib ferin, ar m ticpau ppiim-ḡa caidē, ocur dia tirtair ppiu in domain ppiim-ḡa m ticpau Congal. Conad ann arberḡ ro:

At conapc airlingi n-ole,  
 peētmain fop mīḡ ḡur a noēt,  
 ir do tanaḡur om' ēiḡ,  
 d'a h-airnéir d'a h-innir.

Mo cūlen-ḡa cuanna a clu,  
 Fepḡlonn pēpp h-i na ceē cú,

ḡar

<sup>i</sup> *Congal Claen* is called Congal Caech in the Annals of Tighernach, at the year 637, and Congal Caech, or Congal Claon, in the Annals of the Four Masters, at the year 624. It appears from this story that both epithets are synonymous, and mean

wry-eyed.

<sup>j</sup> *Then he said.*—This is the usual arrangement of ancient Irish tales: a certain portion of the story is first told in prose, and the most remarkable incidents in the same afterwards repeated in metre,



Uadach; (this Raghallach is king of Connaught); and Congal Claen<sup>i</sup>, the son of Scannlan of the Broad Shield; Congal himself is king of Ulster. Either of these will rise up against thee, O king, and will bring the plunderers and the doers of evil of Alba, France, Saxonland, and Britain with him to Erin, who will give seven battles to thee and the men of Erin, so that great slaughter shall be made between you both, and in the seventh battle which shall be fought between you, thy foster-son shall fall. And this is the interpretation of the vision thou hast seen, O king," said Maelcobha. "Now it is proper for thee, O king," said he, "to prepare a banquet, and to invite to it the men of Erin, and to obtain the hostages of every province in Erin, and also to detain in fetters, to the end of a year, these two foster-sons of thine, because it is one of them who will rise up against thee, and because the venom goes out of every dream within the year. Then set them at liberty, and bestow many jewels and much wealth upon them."

"This shall not be done by me," said the king, "for sooner would I quit Erin than deal treacherously by my own foster-sons, for they will never rise up against me, and if all the men of the world should oppose me Congal would not." And then he said<sup>j</sup>:

*Domhnall*.—"I have seen an evil dream,  
 A week and a month this night,  
 In consequence of it I left my house,  
 To narrate it, to tell it.  
 My whelp of estimable character,  
 Ferglonn, better than any hound,

Methought

often in the nature of a dialogue between two of the principal characters. It is generally supposed that these stories were recited by the ancient Irish poets for the

amusement of their chieftains, at their public feasts, and that the portions given in metre were sung.—See Preface.

ḡar lin ro éinuil ḡam cuain,  
ḡár mill Éirinn rri h-oen uair.

ḡer-ri bpeit ríri uirre-rin,  
uait a Maicaba, cleirg  
ir tu dlíger co h-eimeach,  
at ririg, at ríri-cléirrech.

Mac rig ir cuilen mílcon,  
inano ḡoib gur ir gniúpað;  
inano menma ḡoib malle,  
Ocur inano airlinge.

Mac rig Ulað, arð a rmaæt,  
no mac rig cuiced Connaæt,  
Cobtach—tic rrit ar ceé roen,  
no a fear cumta, Congal Claen.

Cobtach ḡo tiaætair rrim-ra,  
mairg a deir, uair ir inra;  
ir ni ticpað Congal cain,  
rrim-ra ar derg-ór in domair.

Comairli na millfed neac,  
uaim duit, a ui Ainmirec:  
a n-gabail re bliadair m-bair,  
ni ba meiridi h' édaíl.

Mairg aipe ḡo cuaid ḡo'n gur,  
ḡia nom' gébað aitrecur,  
ḡa n-derinaid, niri ruairc in glonn,  
noða deéfairid ceill na conð.

At.

Tic in rig ḡia tig iar rin, ocur ro timilled pleað bainðri lair  
ḡo ḡénam bainðri a ḡúine ocur a rigē, ocur ni raib a n-Éirinn dun  
amail

Methought assembled a pack  
 By which he destroyed Erin in one hour.  
 Pass thou a true judgment upon it,  
 O Maelcobha, O cleric,  
 It is thou oughtest readily,  
 Thou art a seer and a true cleric."

*Maelcobha.*—"The son of a king and a greyhound whelp  
 Show the same courage and exploits;  
 They have both the same propensity,  
 And in dreams are [denote] the same thing.  
 The son of Ulster's king of high authority,  
 Or the son of the king of the province of Connaught,  
 Cobhthach,—will oppose thee in every way,  
 Or his playmate, Congal Claen."

*Domhnall.*—"That Cobhthach should oppose me  
 It is cruel to say, for it is difficult;  
 And the comely Congal would not rise up  
 Against me for the world's red gold."

*Maelcobha.*—"A counsel which shall injure no one  
 From me to thee, O grandson of Ainmirè:  
 To fetter them for a full bright year;  
 Thy prosperity will not be the worse for it."

*Domhnall.*—"Alas, for the judge who came to the decision,  
 For which remorse would seize me;  
 Should I do the deed, 'twould not be joyful,  
 I would not consult sense or reason.

I have seen," &c.

After this, the king returned to his house, and prepared a banquet  
 to celebrate the completion of his palace and his accession to the  
 throne.



amail a òún-rum, áct nap ba bind lair an rígain ocur la Domnall perin a ainm .i. Dun na n-géd do goiridir de. Ocur ir é ro ráid Domnall ppi a maeru ocur ppi a pectairiu, ocur ppi h-oeir tobais a éana ocur a éira, ina b-fuigbedir a n-Érinn de uigib géd do tabairt leo do cum na pleide rin, ar nír bo miao la Domnall co m-beit i n-Érinn cenel m-bíd uách fuigbitea forir in pleid rin. Ro tinolat tra in plead uile iuir fín, ocur mío, ocur cópmaim, ocur cenel cec bíd olcena, cennoctat na h-uigi nama, ár nír ba peid a rágbail.

Ocur do deacadar oer in tobais reacrón Míde for iarair na n-uige, conur tarladar for duirteach m-bec, ocur oen bannical ann, ocur caille dub for a cind, ocur ri oc irnaigte ppi Dia. Át ciad muintir in níg ealta do gédaib i n-doipir in duiréige. Tiazaic ir in teac ocur fo gabat iand lan de uigib géd ann. Ocur arber-tadar for rén maié dun, ol iat, uair dia rirmir Ére, ní fuigbitea ní buid mó oldareo de uigib géd in oen inad innit. Nípu rén maié,  
iuir

<sup>k</sup> *His accession to the throne.*—It was a custom among the Irish chieftains to give a feast at the completion of any great work, or on their succession to the chieftainship.

<sup>l</sup> *Dun na n-Gedh* signifies the *dun* or fort of the geese. In Mac Morrissy's copy of this Tract, which was corrected by Peter Connell, now forming No. 60 of the MS. collection of Messrs. Hodges and Smith, it is written *Dun na n-Gaedh*, i. e. the fort of the darts or wounds. It is curious, that the writer of the story does not state why King Domhnall had imposed such a name on his new palace. It does not appear to be derived from the goose eggs which are made the principal cause of the battle of

Magh Rath.

<sup>m</sup> *To procure them.*—That is, it was not easy to procure them at that season, as geese do not lay throughout the year.

<sup>n</sup> *Duirtheach.*—This word has been incorrectly rendered *nosocomium* by Dr. O'Connor, throughout his translation of the Irish Annals, but correctly *pœnitentium ædes*, and *domus pœnitentiæ*, by Colgan, who understood the ancient Irish language far better than Dr. O'Connor. (Acta SS. p. 407 and 606). Peter Connell, in his Dictionary, explains it, a house of austerity, rigour, and penance. There are several ruins of *Duirtheachs* still remaining in Ireland, and we learn from an ancient vellum MS. in the Library of Trinity Col-

throne<sup>k</sup>. There was not in Erin a fort like his fort, but neither the Queen, nor Domhnall himself, deemed the sound of the name by which it was called melodious, viz., Dun na n-Gedh<sup>l</sup>. And Domhnall commanded his stewards and lawgivers, and the collectors of his rents and tributes, to gather and bring to the feast all the goose eggs that could be found in Erin, for Domhnall did not deem it honourable that there should be in Erin a kind of food that should not be found at that banquet; and all the materials were collected for the feast, wine, metheglin, and ale, and every kind of food besides, except the eggs alone, for it was not easy to procure them<sup>m</sup>.

And the collectors went forth throughout Meath, in search of the eggs, until they came to a small Duirtheach<sup>n</sup> [hermitage], in which was one woman<sup>o</sup> with a black hood<sup>p</sup> upon her head, and she praying to God. The king's people saw a flock of geese at the door of the Duirtheach; they went into the house and found a vessel full of goose eggs. "We have had great success," said they, "for should we search Erin, there could not be found more goose eggs together in one place than are here." "It will not be good success," said the woman, "and it will not  
redound

lege, Dublin, that the Duirtheach was the smallest of the sacred edifices in use amongst the ancient Irish. See the passage given in full in the second part of Mr. Petrie's Inquiry into the Origin and Uses of the Round Towers of Ireland, where the meaning of the word is discussed at full length.

The site of the Duirtheach above referred to, which is on the margin of the Boyne, near the village of Slane, in the county of East Meath, is now occupied by a small chapel in ruins, which, though only a few centuries old, is still called

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Erc's Hermitage.

<sup>o</sup> *One woman*.—The word *bannpcal*, which is also written *banp̃gal*, is now obsolete, but it occurs so frequently in the ancient MSS. that its meaning cannot be mistaken. It is always used to denote *female* or *woman*, as is *peppcal* to denote *male* or *man*. "Iṛ ep̃ia banp̃gal tam̃ic b̃ap̃ oo'n bič, i. e. it is through, or on account of, a woman, death entered into the world."—*Leabhar Breac*.

<sup>p</sup> *With a black hood*.—The word *caille* is evidently cognate with the English word *cowl*. It is translated *velum* by Col-

D

ιτιρ όν, ol in bannrcal, ocur ni ba lítē do'n pleio gup a m-bepteap in m-bec m-bíð rin. Cio rin? ol iat. Nín. ol in bannrcal; naem mupbulda do muindtir dé fil runn .i. Eppuc Eapc Slaine, ocur ip e a mod beit ip in boinn comice a dí ocraíl o maðain co fepcor, ocur a íaltair forir in tpaét ina íiaðnaiir, ocur ré oc ipnaiçti do çper; ocur ip i a ppoind ceça nóna iar toét runn ug co leith ocur tpi çara do biror na boinne; ocur ip e ip coir duib-ri cen a íarugad imon m-bec m-bíð rin fil aici. Ni tapðpat iarum muinntir uabreç in piz naç ppeaçra fupir. Uair badar aitiç a h-uét tpeoin iad do'n çup rin, ocur bepat leo cuio in íipeoin ocur in naeim dia aindeoin. Mairç tpa gup a pucad in m-bec m-bíð rin, ap po fáρ móri olc de iartain, uair ni paibe Epiu oen aðaiç o rin ille a íío na a roçra, no cen pun uile ocur eccora do denum indti co cenn aθhaið.

Τις in t-epiam dia tiç iarum .i. Eppuc Eapc Slaine, tpaetnona, ocur innið in bannrcal rgela a íaruiçte do. Fepçaiçter uime rin in íipén, ocur arbert: ní pu rén maith do'n ti gup a pucad in cenel bíð rin, ocur náρ ub é íío na leap Epenn tic do'n pleio gup a pucad; açt gup ab é a h-impeyna, ocur a congala, ocur a h-epío tic di. Ocur po epcain iarum in pleað amail ip neim-neacu for caemnacair a h-eapcaine.

Α m-batar

gan, and explained in a Glossary preserved in a MS. in the Library of Trinity College, (H. 3. 18.) p. 524. "Óréio ouð," a black veil; and by O'Clery, "Ópeio bioρ ap ceannaib ban," i. e. a veil which women wear on their heads. O'Brien, in his Dictionary, explains this word, "a veil or cowl given to a nun or monk," and quotes the following passage from an Irish Life of St. Bridget, which puts its meaning

beyond dispute: "Po huap Mac Caille caille uap ceann naoní ðriçoe, i. e. *Possuit Maccaleus VELUM super caput Sanctae Brigidae.*"

<sup>a</sup> *Bishop Erc.*—This is an anachronism, for Bishop Erc, of Slaine, who was cotemporary with St. Patrick, died in the year 514 (Ussher's Primordia, p. 442), and this battle was fought in the year 638, that is, 124 years after Erc's death! The pro-



redound to the happiness of the banquet to which this small quantity of provisions will be brought." "Why so?" said they. "It is plain," said the woman; "a wonder-working saint of God's people dwells here, namely, Bishop Erc, of Slaine<sup>a</sup>, and his custom is to remain immersed in the Boinn,<sup>r</sup> up to his two arm-pits, from morning till evening, having his Psalter before him on the strand, constantly engaged in prayer; and his dinner every evening on returning hither is an egg and a half, and three sprigs of the cresses of the Boinn; and it behoves you not to take away from him the small store of food which he has. But the proud people of the king made no reply to her,—for they were plebeians in the shape of heroes on this occasion,—and they carried away the property of the righteous man and saint, in despite of him [her]. But woe to him to whom this small quantity of food was brought, for a great evil sprang from it afterwards; for Erin was not one night thenceforward in the enjoyment of peace, or tranquillity, or without a desire of evil or injustice, for some time.

The holy patron, Bishop Erc, of Slaine, came to his house in the evening, and the woman told him how he was plundered. The righteous man then became wroth, and said: "It will not be good luck to the person to whom this kind of food was brought; and may the peace or welfare of Erin not result from the banquet to which it was brought; but may quarrels, contentions, and commotions be the consequence to her." And he cursed the banquet<sup>s</sup> as bitterly as he was able to curse it.

As

bability is, that the original composer of the story had written *Comharba* [i. e. successor] of Erc, of Slaine; but all the copies to which we have access at present agree in making the Saint Erc himself.—See Note B, at the end of the volume.

<sup>r</sup> *Boinn*, now the celebrated River Boyne,

which flows through the towns of Trim, Navan, and Drogheda, and has its source in Trinity Well, at the foot of a hill, anciently called Sidh Nechtain, in the barony of Carbery, and county of Kildare.

<sup>s</sup> *He cursed the banquet*.—It would appear that the irritability said to be so dis-

Α m-βαταρ μuiνντιρ ιn ριζ αν ιαρ ριn ιna comδαιλ, ατ concatαρ ιn lanamuιn cūcu .i. bean ocup fear; μέδιτερ ρρι mulba dí cappaic ρop ρléib ceć m-ball δια m-ballaib; ζέριτερ αλταν beppeta pæbuι α lupzan; α ράλα ocup α n-εαρcaδα rempu; ζέ ρocerδτα μιαć δι ublaib ρop α cennaib m ροιρεδ uball διb λάρ, αćτ conclipeδ ρop bapp ceć oen puainne do'n fulc aζζapb, αιćζep, ρo ιnnap τρια n-α ζ-cenδαιb; ζuiρmτερ ζual, no διuibίτερ deaćtaiz ceć m-ball διb; ζiιίτερ ρnećta α ρuile; conceptat pabach δια ρέρ ιćταιρ conclipeδ δαρ cul α cιnd ρećταιρ, ocup conceptat pabach δια ρέρ uaćταιρ con ρoιλζεδ α n-ζluine; ulca ρopp ιn m-bannpcail ocup ιn ρeppcál cen ulcam. Oρolbach eturpu 'ζά h-ιmapćop lán de uizib ζέδ. δennaćpατ do'n ριζ ρo'n ιnnap ριn. Cιδ ριn? ol ιn ριζ. Nīn. ol ιατ, ριρu

tinguishing a feature in the Irish character, was, at least in those times, exhibited as strikingly by the ecclesiastics as by the laity. In the twelfth century Giraldus Cambrensis wrote the following curious remark on this subject:

“Hoc autem mirabile mihi et notabile videtur: quod sicut nationis hujus homines hac in vita mortali præ aliis gentibus impatientes sunt et præcipites ad vindictam: sic et in morte vitali, meritis jam excelsi, præ aliarum regionum sanctis, animi vindicis esse videntur. Nec alia mihi ratio eventus hujus occurrit: nisi quoniam gens Hibernica castellis carens, prædonibus abundans, Ecclesiarum potius refugiis quam castrorum municipiis, et præcipue Ecclesiastici viri seque suaque tueri solent: divina providentia simul et indulgentia gravi frequentique animadversione, in Ecclesiarum hostes opus fuerat. Ut et sic ab ecclesiastica pace impiorum pravitas

procul arceatur: et ipsis ecclesiis ab irreverenti populo debita veneratio vel serviliter exhibeatur.”—*Topographia Hibernice*, Dist. 2. c. lv.

Another specimen of this kind of indignant cursing will be found in the Irish Tale entitled, “Death of Muirchertach Mor Mac Earca,” preserved in a vellum MS. in the Library of Trin. Coll. Dub. (H. 2. 16.) p. 316. It is the curse uttered by St. Cairneach of Tuilen (now Dulane, near Kells, in the county of East Meath), against the Royal Palace of Cletty, on the Boyne, inhabited by Muirchertach Mor Mac Earca, who became monarch of Ireland A. D. 513. The following are the words of this curse literally translated:

“A curse be upon this hill,  
Upon Cletty of beautiful hillocks,  
May nor its corn nor its milk be good;  
May it be full of hatred and misery;  
May neither king nor chief be in it, &c.”

As the king's people were afterwards at the assembly, they saw a couple approaching them, namely, a woman and a man; larger than the summit of a rock on a mountain was each member of their members; sharper than<sup>†</sup> a shaving knife the edge of their shins; their heels and hams in front of them; should a sackful of apples be thrown on their heads not one of them would fall to the ground, but would stick on the points of the strong, bristly hair which grew out of their heads; blacker than the coal or darker than the smoke was each of their members; whiter than snow their eyes; a lock of the lower beard was carried round the back of the head, and a lock of the upper beard descended so as to cover the knees; the woman had whiskers, but the man was without whiskers. They carried a tub between them which was full of goose eggs. In this plight they saluted the king. "What is that?" said the king. "It is plain," said they, "the men of Erin are making a banquet

<sup>†</sup> *Sharper than.*—This mode of description by comparatives ending in *ceap* is very common in ancient Irish MSS., but never used nor understood in the modern Irish. This form of the comparative degree comprises in it the force of a comparative, and that of the Conjunction *than*, which always follows it in English, or of the Ablative case in Latin. Thus *ḡéipiceap alceap* is the same as the modern *níor ḡéipe ná alceap*, "*sharper than a razor.*" When the Noun following this form of the comparative degree is of the feminine gender it always appears in the Dative or Ablative case, as *ḡiliceap ḡnéim*, *whiter than the sun*, which is exactly similar to the Latin *lucidior sole*. Some Irish grammarians have attempted to account for

this form, by stating that it is not properly a form of the comparative degree, but an amalgamation, or synthetic union, of a Noun formed from the Adjective, and the Preposition *ceap* *beyond*; so that in the above instance *ḡéipiceap* is to be considered an amalgamation of *ḡeipe* or *ḡeipí* (a Substantive formed from the Adjective *ḡéap*), *sharpness*, and the Preposition *ceap*, *beyond*; and thus according to them *ḡeipiceap alceap*, if literally translated, would be a "*sharpness beyond*, i. e. *exceeding, a razor.*"—See *Observations on the Gaelic Language*, by R. M'Elligott, published in the *Transactions of the Gaelic Society of Dublin*, vol. i. p. 36, where, however, that very clever scholar seems to consider this a regular comparative form of Irish Adjectives.



բիւ Երենն օժ տաշլումած քլեծ ծուտ-բիւ, օսըր ծօ Եըր քեճ քար ա շւմանց ծօն քլեծ բին, օսըր Իր Ե ար քւմանց-նե Ինա քիլ քօր ար մւին ծե սոցիւ. Ամ Խուք ծե, օլ Ին քոց. Եըրար Իր Ին ծւն Իատ, օսըր ծօ Եըրար քրօնծ քեճ ծօ Խիւծ օսըր քօրմալմ ծօիւ. Լօնցիւծ Ին քերքալ բին օսըր ու քարծ ու ծե ծօն Խարքալ. Ծօ Եըրար քրօնծ քեճ Ել ծօիւ. Լօնցիւծ ծիւլմիւ բին. Եաբար Խիւծ ծւն, օլ Իատ, մա տա Լիւ Խ-Ե. Իր քւբըր ծւն, օլ ԿարքիաԽ, .i. քեճտար Ին քոց, ու տիւքիւքի քօ տօլքեք բիւ Երենն օլճենա ծօն քլեծ. ԱրքերտաԿար քւմ, Խիւ օլճ ծուիւ քիննե ծօ շօմալտ Խա քլեծ ար քար, ար Խիւ Իմքերնալց բիւ Երենն Իմք, ար Իր ծօ մււննքիւր Իքրինն ծւն, օսըր քօ ճուտ միճէլ-մալնե մօր ծօ Խա քլօցալ. Լոնցիւ քաճ Իարւմ օսըր տաշալ քօր նքրու.

Րօ տօսըրքեա Իարւմ քուքեճալց Երենն ծօն քլեծ բին, օսըր ա քոցւ, օսըր ա տօլքց, օսըր ա ին-ճէ-ճիքերն, օսըր ա ին-քարալ, օսըր օքր քաճա ծաճա ճուտալց օսըր Ինքնաճալց օլճենա. Իր Իատ քօ Խա քուքեճալց քօր Երինն Ին քան բին .i. Կոնցալ Կլաէն, մաք Տաննլալն, Ի քոցի ին-Սլաւ, օսըր Կրիմտան, մաք Աեճա Կիրր, Ի քոցի Լալցէն, օսըր ՄալԺուլն, մաք Աեճա Խեննալն, Ի քոցի Մուման, օսըր ա Խրաճար .i. Լոլլանն, մաք Աեճա Խեննալն, քօր Ծքրիմուման, օսըր Քաշալլաճ, մաք Սաճաճ,

<sup>u</sup> *Vanished, &c.*—This is the kind of characters introduced into ancient Irish stories, instead of the footpads and bandits of modern novels. Wonder-working saints and horrific phantoms were, in the all-believing ages in which such tales were written, necessary to give interest to every narrative, whether the piece was fiction, history, or a mixture of both.

<sup>v</sup> *Crimthann, the son of Aedh Cirr.*—This is another anachronism, for, according to the Annals of Ulster and Tighernach, this Crimthann, King of Leinster, had been

slain in the battle of Ath Goan, five years before the battle of Magh Rath.

“A. D. 632.—*Bellum Atho Goan in Iarthar Lifi in quo cecidit Cremtann mac Aedo filii Senaich, Rex Lageniorum.*”—*Ann. Ult.*

“A. D. 633.—The battle of Ath Goan in Iarthar Lifi, *in quo cecidit Cremmthann mac Aedo mac Senaigh, Rex Lageniorum: Faclan mac Colmain mic Conaill mic Suibhne, Rex Midiæ, et Failbe Flann, Rex Momoniae, victores erant.*”—*Ann. Tig.*

<sup>w</sup> *Maelduin, the son of Aedh Bennain.*—

banquet for thee, and each brings what he can to that banquet, and our mite is the quantity of eggs we are carrying." "I am thankful for it," said the king. They were conducted into the palace, and a dinner *sufficient* for a hundred was given to them of meat and ale. This the man consumed, and did not give any part of it to the woman. Another dinner *sufficient* for a hundred was given them, and the woman alone consumed it. They demanded more, and another dinner for a hundred was given them, and both of them together consumed it. "Give us food," said they, "if ye have it." "By our word we shall not," said Casciabach, the king's Rehtairè, "till the men of Erin in general shall come to the feast." The others then said, "Evil shall it be to you that we have partaken of the banquet first, for the men of Erin shall be quarrelsome at it, for we are of the people of Infernus." And they predicted great evils to the multitudes, and afterwards rushed out, and vanished into nothing<sup>u</sup>.

After this were invited to the banquet the provincial kings of Erin and her dynasts and chieftains, with their young lords and life-guards, and also the professors of every science, ordinary and extraordinary. These were the provincial kings of Erin at that time, viz., Congal Claen, the son of Scannlan, in the government of Ulster; Crimthann, the son of Aedh Cirr<sup>v</sup>, in the government of Leinster; Maelduin, the son of Aedh Bennain<sup>w</sup>, in the government of Munster; and his brother Illann<sup>x</sup>, son of Aedh Bennan, over Desmond; and Raghallach, son of Uadach<sup>y</sup>, in the sovereignty of Connaught; and Domhnall,

According to the Annals of Tighernach, the father of this Maelduin died in the year 619. He was the ancestor of the famous family of O'Moriarty, in the county of Kerry, as mentioned in all the genealogical Irish books. Maelduin himself was defeated in the battle of Cathair Cinn Con,

in the year 640, and burned to death in the year 641, on the island of *Inis Cain*.

<sup>x</sup> *His brother Illann*.—This Illann is not mentioned in any of the Irish Annals.

<sup>y</sup> *Raghallach Mac Uadach*, King of Connaught, was slain, according to the Annals of Tighernach, in the year 649.

Uadać, i riġi Connaćt, ocur Domnall mac Aeda ferin in airð-riġi  
por Erin uairtib rin uile.

Tucća iarum na ploig rin uile, firu, macu, mna, pceo ingena,  
laećairb, clepćib, co m-baḁar por faićti Dúin na n-ġéd oc tećt do  
ćóćairim na fleḁi do ponta and la Domnall, mac Aeda. Ro eriġ  
in riġ do ferćain failti firu na riġu, ocur arbert pocen duib uile,  
ol ré, iur riġ ocur riġain, ocur filid ocur ollum. Ocur arbert  
fri Congal Claen, fria ḁalta ferin, eriġ, ol ré, do ḁéćrain na  
fleḁi moipe fil ir in dúin, ocur dia ćaiḁḁriuḁ, ár at maić do ćaiḁ-  
ḁriuḁ ocur t' fairćriu por náćh ní at círićea.

Teit, din, Congal ir in teac a roibe in fleḁ, ocur po ḁéćurćar  
uile hi, iur biaḁ ocur fín, ocur ćormaim, ocur po ćorainḁ a porc  
porri na h-uigib ġéd at conairc ann, ar ba h-ingnaḁ lair, ocur ró  
ćomail mír a h-uġ ḁib, ocur ibid ḁiġ ina ḁiaid. Ocur tic amać  
iar rin, ocur arbert fri Domnall, ba dóiġ lim, ol ré, dia m-bedir  
firu Erinn fri ri míra ir in dúin, co m-biaḁ a n-ḁairćin bíḁ ocur  
ḁiġi inḁ. Ba buiḁeć in riġ ḁe rin, ocur téit ferin do ḁeicriu na  
fleḁi, ocur innirćer dó amail po erćain Erpuć Earc Slaine in  
fleḁ, ocur ceć oen no cairćeḁ na h-uige do paća uada ferin.  
Ocur at cí in riġ na h-uigi ocur po iarpaćć cia po ćomail ní do'n  
uig earbaḁaiġ ucut, ol re; ár po firćer-rum in cédna po ćoimelaḁ  
ni do'n fleid ocur ri ar na h-erćaine, cumad ḁe ticraḁ Erind do  
milled, ocur a aimpeir-rum do ḁenum; conid ḁe rin po iarpaćć  
rćéla in uige ucut. Arbertaḁar cáćh, Congal, ol iat, do ḁalta  
ferin, ir e po ćomail in uġ. Ba bponac in riġ ḁe rin, ár ni paibe  
a n-Erin naeac buḁ meara lair do ćomailć na fleḁi ar tur iná  
Congal,

<sup>z</sup> *To view the great feast*,—Do ḁéćrain  
na fleḁi moipe. The verb ḁéćrain, *to*  
*see*, or *view*, which is now obsolete, is  
changed in Mac Morissy's copy to ḁ'féć-

ainć, which is the form still in common  
use.

<sup>a</sup> *The broken egg*,—Do'n uig earbaḁaiġ  
ucut. The word earbaḁaiġ is supplied



Domhnall, the son of Aedh himself, in the sovereignty of Erin, over all these.

All these hosts, men, youths, women, and damsels, laity and clergy, were conducted to the Green of Dun na n-Gedh to partake of the feast prepared there by Domhnall, the son of Aedh. The monarch rose up to welcome the kings, and said, "My love to you all both king and queen, poet and ollave;" and he said to Congal Claen, his own foster-son, "Go," said he, "to view<sup>a</sup> the great feast which is in the palace, and to estimate it, for good is thy survey and examination of whatsoever thou seest."

Then Congal entered the house in which the feast was prepared, and viewed it all, both viands and wine, and ale, and he laid his eye upon the goose eggs which he saw there, for he marvelled at them, and he ate a part of one of them, and took a drink after it. He then came out and said to Domhnall, "I think," said he, "if the men of Erin were to remain for three months in the palace, that there is a sufficiency of food and drink for them there." The king was thankful for this, and went himself to take a view of the feast; and he was told how Bishop Erc of Slaine had cursed the feast, and every one who should partake of the eggs which had been taken away from him; and the king saw the eggs, and asked who ate a part of the broken egg<sup>a</sup> (pointing to that which Congal had broken), for he knew that the first *person*<sup>b</sup> who should partake of the banquet which had been cursed, would be the man who would destroy Erin, and disobey himself; wherefore he asked about this egg. All replied, "It was Congal, thy own foster-son, that ate of the egg." The king was sorrowful for this, for he felt more grieved that Congal should have  
partaken

from the paper copy. *Ucuz* is the ancient form of the modern *úo*, i. e. that, or yon.

<sup>b</sup> *The first person*,—In *céona*, is now

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obsolete, an *céao* *oume* being substituted in its place; but it is constantly used in the ancient MSS. to denote the *first* person or thing.

E

Corgal, ar porpiter-pium a mi-ćiall ocur a olc co menic ppiir  
poime rin. Ocur arbert in piḡ iar rin, ni ćiimela neach ní do'n  
pled ra, ol re, co tuctar xii. arpdal na h-Ēpenn dia bennaćad,  
ocur dia coipeasrađ, ocur ḡu ra cuipet a h-epcaine por culu dia  
caempadír.

Tucta iarum na naeim rin uile co h-oen inad, co m-batar  
ir in dun la Domnall. Ite rynn anmanna na naem do deacadar  
ann rin .i. Finden Muigí bile, ocur Finden Cluana h-Iraird, ocur  
Colum Cilli, ocur Colum mac Crimthainn, ocur Ciaran Cluana  
mic noir, ocur Caindech mac h-ui Daland, ocur Comgall beann-  
ćair, ocur Ħpenand mac Findloga, ocur Ħpenand Ħpior, ocur  
Ruadan Loćra, ocur Nindid Craibdec, ocur Mobí Claramech,  
ocur Molairí mac Natprouch. Ite rin xii. arpdal na h-Ēpenn  
ocur

<sup>c</sup> *The twelve apostles, &c.*—In Mac Mor-  
issy's copy, we read da Ēp̄r. decc na  
h-Ēpionn, the *twelve Bishops of Erin*,  
which seems more correct; but it is strange  
that there are thirteen, not twelve, saints  
mentioned in both copies.

<sup>d</sup> *Finnen of Magh Bile.*—This is another  
gross anachronism; for Finnen of Magh Bile,  
now Movilla, in the county of Down, died  
in the year 576, i. e. 62 years before the  
Battle of Magh Rath, "A. D. 576, *Quies*  
*Finnin Magh Bile.*"—*Ann. Inisf.*, as cited  
by Lanigan, vol. ii. pp. 26, 27.

<sup>e</sup> *Finnen of Cluain Iraird*, now Clonard,  
in Meath, died in the year 552; so that  
we cannot believe that he was present at  
this banquet.—See Lanigan's *Ecclesiasti-*  
*cal History of Ireland*, vol. ii. p. 22, and  
all the Irish Annals, which place his death  
about this period.

<sup>f</sup> *Colum Cille.*—St. Columbkille was  
born in the year 519, and died in the year  
596, in the seventy-seventh year of his  
age.—See Lanigan, vol. iii. pp. 244, 245.

<sup>g</sup> *Colum Mac Crimthainn*, was abbot of  
Tir-da-glas, now Terryglass, in the barony  
of Lower Ormond, in the county of Tip-  
perary, and died in the same year with  
St. Finnen of Clonard, namely, in the year  
552.—Lanigan, vol. ii. pp. 71, 75.

<sup>h</sup> *Ciaran of Cluain Mic Nois*, now Clon-  
macnoise, on the Shannon, in the barony  
of Garrycastle, and King's County, died  
in the year 549.—Lanigan, vol. ii. pp. 52  
and 59.

<sup>i</sup> *Cainnech Mac h-Ui Dalann*, the pa-  
tron of Aghaboe, in the Queen's County,  
died in the year 599, in the eighty-fourth  
year of his age.—Lanigan, vol. ii. p. 201.

<sup>j</sup> *Comhghall of Bennchar.*—St. Comgall,

partaken first of the banquet rather than any other person in Erin, for he had often before experienced his rashness and propensity to evil. And after this the king said, "No one *else* shall partake of this feast, until the twelve apostles<sup>c</sup> of Erin are brought to bless and consecrate it, and avert the curse if they can."

All these saints were afterwards brought together, so that they were in the palace with Domhnall. The following are the names of the saints who went thither, viz., Finnen of Magh Bile<sup>d</sup>, Finnen of Cluain Iraird<sup>e</sup>, Colum Cille<sup>f</sup>, Colum Mac Crimhthainn<sup>g</sup>, Ciaran of Cluain Mic Nois<sup>h</sup>, Cainnech Mac h-Ui Dalann<sup>i</sup>, Comhghall of Bennchar<sup>j</sup>, Brenainn, the son of Finnloga<sup>k</sup>, Brenainn of Birra<sup>l</sup>, Ruadhan of Lothra<sup>m</sup>, Ninnidh the Pious<sup>n</sup>, Mobhi Claraineach<sup>o</sup>, and Molaisi, the son of Nadfraech<sup>p</sup>. These were the twelve apostles of Erin, and each

patron of Bennchar, now Bangor, in the county of Down, died on the 10th of May, A. D. 601.—Lanigan, vol. ii. p. 63.

<sup>k</sup> *Brenainn, the son of Finnloga*, the patron saint of the see of Clonfert, in the county of Galway, was born in the year 484, and died in 577, in the ninety-fourth year of his age.—Lanigan, vol. ii. pp. 28, 30.

<sup>l</sup> *Brenainn of Birra*.—St. Brenainn, or Brendan, of Birra, now Birr, or Parsonstown, in the King's County, died on the 29th of November, A. D. 571.—Lanigan, vol. ii. p. 39.

<sup>m</sup> *Ruadhan of Lothra*.—St. Ruadan, the patron of Lothra, now Lorrha, in the county of Tipperary, died on the 15th of April, A. D. 584.—Lanigan, vol. ii. p. 233.

<sup>n</sup> *Ninnidh the Pious*, the patron of the

parish of Inis Muighe Samh, now Inismacsaint, in the north-west of the county of Fermanagh, was living in the year 530, but the year of his death is uncertain. His bell is still preserved in the museum at Castle Caldwell, near Belleek, in the county of Fermanagh, where the writer of these remarks saw it in the year 1835.—See Lanigan, vol. ii. p. 55, note 173.

<sup>o</sup> *Mobhi Claraineach*, patron of Glasnaidhen, now Glasnevin, near the city of Dublin, died on the 12th of October, A. D. 545.—See Four Masters, *ad ann.* 544, and Lanigan, vol. ii. p. 78.

<sup>p</sup> *Molaisi, the son of Nadfraech*, he was the brother of Aengus, the first Christian king of Munster, and died about the year 570.—See Lanigan's Ecclesiastical History, vol. ii. p. 188.

It will have been seen from the thirteen



ocur ced naem malle fpiu cec naem dib. Do pata uile in lin naem pin do bennaçad ocur do çoirerçad na fledi, ocur ap ai pin tpa npi fétprat a h-erçaine do çup fop cùlu, dáiç po çomail Congal ní do'n fleið pèriú po bennaíçeð h-í, ocur ní fétprat a neim fein do çup fop culu.

Ro fuioçeð na floiç iar pin; po fuio umorpo in piç ap tur ir in imrcing ópðai. Ocur ir e ba bér ocur ba ðligeað acu-çum, in tan buð piç o Uib Neill in ðeirçipt no biað fop Erinð cumað h-e piç Connaçt no biað fop a laim ðeir; máð ó Uib Neill in Tuairçipt umorpo in piçi, piç Ulað no bið fop a laim ðeir, ocur piç Connaçt fop a laim cli. Ní h-amlaið pin do paia in aðaiç pin, açt Maeloðap Maça, piç noi tpiçha ced Oipçiall, po cuipeað fop çualaið in piçi, ocur na cuiçeaðaiç ap cena do fuioçuçað amail po buí a n-ðan do çac. Mor olc do teçt de iartain.

Ro dáileð iapum bíað ocur ðeoç fopaið comðap mepca meðap-çaine; ocur tucta uç çeið fop méir aipçiði, i fiaðnaiu cec piçi ir in tiçi; ocur o paimic in méir ocur in uç i fiaðnaiu Congal Claein, do piçneð miap cpanða do'n méir aipçaið, ocur do piçneð uç cipe clum-puaide do'n uçi çeið, amail po çipçanpact fáidi ó céin.

preceding notes, that none of these saints could have been present at the Banquet of Dun na n-Gedh, and that either the writer of it was a very inaccurate historian, or that his transcribers have corrupted his text. The entire difficulty could be got over by substituting *bishops* for *apostles*, and by inserting the word *comharba*, i. e. representative or successor, before the names of these saints. The probability, however, is, that the anachronism is an original blunder of the writer himself.

<sup>a</sup> *Golden Couch*.—Imrcing ópðai. The word imrcing is explained in a MS. in the Library of Trin. Col. Dublin, (H. 3. 18.) p. 212, by the modern word *leabaid*, a *bed* or *couch*, which is unquestionably its true sense in this sentence.

<sup>r</sup> *Southern Hy-Niall*.—The O'Melaghins, now corruptly Mac Loughlins, of Meath, were the heads of the Southern Hy-Niall after the establishment of surnames.

<sup>s</sup> *Northern Hy-Niall*.—After the establishment of surnames, the heads of the

each saint of them had one hundred saints along with him. All this number of saints was brought to bless and consecrate the feast, but they were not able to avert the malediction, because Congal had tasted of the feast before it was blest, and the venom of this they were not able to avert.

After this the hosts were seated. First of all the king sat in the golden couch<sup>a</sup>, and the custom and law at this time was, that when the monarch of Erin was of the Southern Hy-Niall<sup>r</sup>, the king of Connaught should sit at his right hand; but if of the Northern Hy-Niall<sup>s</sup>, the king of Ulster should be at his right hand, and the king of Connaught at his left hand. It did not happen so on this night, but Maelodhar<sup>t</sup> Macha, king of the nine cantreds of Oirghiall, was placed at the king's *right* shoulder, and the provincial kings were seated where they ought to sit. A great evil afterwards resulted from this.

Meat and drink were afterwards distributed to them, until they became inebriated and cheerful; and a goose egg was brought on a silver dish, before every king in the house; and when the dish and the egg were placed before Congal Claen, the silver dish was transformed into a wooden one, and the goose egg into the egg of a red-feathered hen<sup>u</sup>, as prophets had foretold of old. When the Ul-  
tonians

Northern Hy-Niall race were the O'Neills and the Mac Loughlins of Tyrone, and the O'Muldorys, O'Canannans, and O'Donnells of Tirconnell.

<sup>t</sup> *Maelodhar Macha*, king of Oirghiall. According to the Annals of the Four Masters, Maelodhar Macha was king of all Oirghiall, and died in the year 636, but the more accurate Annals of Ulster and of Tighernach make him only chief of the

territory of Orior—"Rex Orientalium"—and place his death, the former in 640, and the latter in 639.

<sup>u</sup> *Red-feathered hen*.—This is an extraordinary miracle, and the first striking result of Bishop Erc's malediction. It would have puzzled even Colgan to reconcile it with the theology of the seventeenth century. The king had intended to offer no insult to Congal, but the curse of St.

céim. Ót connadair Ulaio rin, ní m'ad leo puidé na longad  
 ocur in dímiad rin no imoig for a n'g .i. for Congal Claen. Ro  
 epig din gilla g'ada do muinntir Congail .i. Gair Gann, mac  
 Sduagáin, ocur arbert: ní pu rén maié duit a noét, a Congail,  
 ol pé, at mora na h-aitirí do padat for a t'g in n'g anoét .i.  
 Maelodair Maéa, n'g Oirgiall, do éur ir in inad no pa dú duit-ríu,  
 ocur u'g géoid for méir argaib i f'adnairí ceé n'g ir in t'g aét  
 t'p'ra it aenar, ocur u'g cipce for meir cranba i t' f'adnairí-ríu.  
 Ní éarid Congal dia aipe cumad dímiad dó ceé ní fo gebad a  
 t'g a aibe éairirí f'erin. Sur no eirig an gilla lair an aitepe  
 g-cedna do n'oirí .i. Gair Gann, ocur arbert in cedna f'p' Congal,  
 ut díxit.

In éuid rin éairípe a noét,  
 cen uabair, cen imarinoét,  
 u'g cipce ó'n n'g nárrat car,  
 ir u'g géoid do Maelódaí.

Noéa n-fíteir m'p'íam,  
 cumad uaral n'g Oirgiall,  
 no co f'aca in Maelodair,  
 a t'g oil 'gá f'adugad.

Dá m-beit ag oen n'g cen ail,  
 Cenel Conaill ir Eogain,  
 ir Oirgialla f'p' g'nim n-ga,  
 n'p' dultá dó a t' inad-fa.

In

Erc produced a confusion at the banquet,  
 and caused a miracle to be wrought which  
 offered an indignity to Congal, directly  
 contrary to what the king had intended.  
 According to the present notions among  
 the native Irish about the nature of a

curse, it is to be likened to a wedge with  
 which a woodman is cleaving a piece of  
 wood: if it has room to *go*, it will *go*,  
 and cleave the wood; but if it has not, it  
 will fly out and strike the woodman him-  
 self who is driving it, between the eyes.



tonians had perceived this, they did not think it honourable to sit or eat after their king, Congal Claen, had met such an indignity. After this, a servant of trust of Congal's people, Gair Gann Mac Stuagain<sup>v</sup> by name, rose and said: "It is not an omen of good luck to thee this night, O Congal, that these great insults have been offered thee in the house of the king; namely, that Maelodhar Macha, king of Oirghiall, should be seated in the place due to thee, and that a goose egg is placed on a silver dish before every king in the house except thee alone, before whom a hen egg is placed on a wooden dish." But Congal did not consider that any thing which he received in the house of his own good foster-father could be an indignity to him, until the same servant rose again and repeated the same suggestion to him, *ut dixit*:

"That meal thou hast taken to-night  
 Is without pride, without honour;  
 A hen egg from the king who loves thee not,  
 And a goose egg to Maelodhar.  
 I never had known  
 The noble position of the king of Oirghiall,  
 Until I beheld Maelodhar,  
 Being honoured at the banqueting house.  
 Should one king possess, without dispute,  
 The race of Conall and Eoghan,  
 And the Oirghialla<sup>w</sup> with deeds of spears,  
 He would not occupy thy place.

This

In the case under consideration St. Erc's curse was,—as the writer of the story wishes us to believe,—deserved, and, therefore, it operated as the saint had intended.

<sup>v</sup> *Gair Gann Mac Stuagain*.—The name of this servant or minister of Congal is

not recorded in the Irish Annals, nor mentioned in any of the genealogical tables relating to the Clanna Rudhraighe, so that we cannot determine whether he is a real or fictitious character.

<sup>w</sup> *Oirghialla*.—The territories of the

In éuib rin go d-teilgite gail,  
 tucad duit a tiz Domnall,  
 ar Gair Gann, nar ub plan duit,  
 má dá toimh tu in dpoth-cuib. In. c.

Ro ling dapaét ocur mipe menman a Congal fpi h-aitepc in óclaiḡ rin, ocur po ling in fúir demnacda .i. Tesipone, a cum-gaipe a éuide, do cúimniugad ceća dpoth-comairli dó. Ro epiḡ din ina fcaram, ocur po gab a gaircead fair, ocur po epiḡ a bpiut miled ocur a én gailc po polumain uapa, ocur ni éapac aicne for éapait na for nem-éapait in tan rin, amail po pa dual dó ó n-a fcan-aéair .i. o Conall Cernac, mac Amairḡin. Ro ling iarum i fcaðnaiḡ in piḡ, ocur do pala cúic Car Ciabach, peétaipe in piḡ, Ocur ni fitepc Car Ciabac cumad he Congal no beit ann, ocur po paib fpiḡ fuide a n-irad oile, ocur po gebad biad ocur diḡ amail fuapatar cach. Oe cuala umoppa Congal an aitepc rin, do pad beim do Char-Chiabac, co n-depna dí leit de i fcaðnaiḡ éaich. Ocur ba h-uamán la ceé n-oen ip in tiz, ocur lap in piḡ fepin Congal ann rin, o po airiḡpet fepḡ fair. Ocur arberc Congal, nar bat uamnac, a piḡ, ar ció at mopa na h-uile do ponair fpiḡ, ni h-uamun duit mupi co leit; ocur atberpa a nopa fcað cach

Kinel Connell and Kinel Owen had been wrested from the ancient Ultonians, or Clanna Rudhraighe, in the fifth century. His servant here tells Congal, nominal king of Ulster, that if he had full possession of all the province of his ancestors, king Domhnall would take care to have him seated in his legitimate place at the banquet. Congal's territory did not extend beyond the limits of the present counties of Down and Antrim. The Oir-

ghialla, or descendants of the three Collas, who destroyed the Ultonian Palace of Emania in the year 332, had possession of the district comprising the present counties of Louth, Armagh, Monaghan, and Fermanagh; and the races of Conall and Eoghan, the sons of the monarch Niall, had possession of the remaining part of the province, that is, the counties of Tyrone, Derry, and Donegal.

\* *Tesiphone*.—From this it would ap-

This meal may foreigners reject  
 Given thee in the house of Domhnall,  
 Saith Gair Gann, may it not be safe to thee,  
 If thou partake of the evil meal."

Fury and madness of mind were excited in Congal by the exhortation of this youth, and the demon fury, Tesiphone<sup>x</sup>, entered the cavity of his heart to suggest every evil counsel to him. He then stood up, assumed his bravery, his heroic fury rose, and his bird of valour<sup>y</sup> fluttered over him, and he distinguished not friend from foe at that time, as was natural for him as a descendant of his ancestor Conall Cearnach<sup>z</sup>, the son of Amergin. He afterwards rushed into the presence of the king, but Cas Ciabhach<sup>a</sup>, the king's Rechtaire, came up to him, not knowing it was Congal who was there, and told him to sit in another place, and that he would get food and drink as well as the rest. But when Congal heard this, he dealt Cas Ciabhach a blow, and divided him in two parts in the presence of all. Then every one in the house, even the king himself, was in dread of Congal, when they perceived anger upon him. But Congal said, "Be not afraid, O king, for although the injuries thou hast done me are great, thou needest not dread me now; and I will now state before all the injuries thou hast done to me. The king who preceded thee  
 over

pear that the writer of this story had some acquaintance with the classical writers.

<sup>y</sup> *Bird of valour*.—To what does this allude?

<sup>z</sup> *Conall Cearnach*.—He was one of the heroes of the Red Branch, and is the ancestor of O'More, O'Lawler, and the seven tribes of Leix, in the Queen's County, and many other families in various parts of Ireland. Congal's descent from him is given

in note C, at the end of the volume.

<sup>a</sup> *Cas Ciabhach* signifies *of the curled hair*. No mention is made of him in the Irish Annals or pedigrees, and it is probable that he is a fictitious character. *Rechtaire* generally signifies, in the ancient Irish language, a lawgiver, a steward or chief manager of the affairs of a prince or king, but in the modern Irish it is used to denote a rich farmer.



cach na h-ulcu do ponair pprim. Ir é ba miz for Erinne pemut-ra Suibne Menn, mac Fiachna, mic Fearadaiḡ, mic Muiredaiḡ, mic Eogain, mic Neill Nai-giallaiḡ. Niri bo mairiac tura do'n miz rin iarum, ocur do deacḡdair do denum coru ppi h-Ulltu, ocur do radad miri for altram duit om' atair ocur om' cenel ar cēna; ocur do radad mnai dom' cenel ferin lim dom' aileamain agut-ra, ocur o do mīactairiu do tēac ro cūiriu in mnai n-Ultaiḡ dia tir fein, ocur ro cūiriu ben dot' cenel ferin dom' altram-ra i lubgorc in lip i radadair baḡein. Do pala lāa n-and miri am oenar i in lubgorc cen neac agum coimed, ocur ro erḡidair beachu beca in lubḡuirc la tear na ḡrene, co tapd beach dib a neim for mo let-rojc-ra, ḡura claen mo ḡuil. Congal Claen mo ainm ar rin. Rom ailead lat-ru iar rin ḡura h-inḡarba tura o miz Epenn, o Suibne Mend, mac Fiachna, mic Fearadaiḡ, ocur do deacḡdair co miz n-Alban, ocur miri lat forr in inḡarba rin; ocur fo fuarair ḡraduḡad mori aic, ocur do ponradair codac .i. tura ocur miz Alban, ocur ro tairnḡair duit nāc tierad a t'adaiḡ cēn ber mui in Erinne. Do deacḡdair iarum do cum n-Epenn ocur do deacḡra lat (uair baḡur for inḡarba malle ppi). Ro ḡabrum porc a Triaḡ Rudraiḡe, ocur fo ḡnīrium comairli ppi h-atad m-bic ann.

Ocur

<sup>b</sup> *Suibhne*.—Suibhne, surnamed Menn, was monarch of Ireland from the year 615 to 628, when he was slain at Traigh Brena by Congal Claen, as stated in this story.

<sup>c</sup> *Nine Hostages*.—This pedigree of Suibhne agrees with that given by Keating, and all authentic genealogical books.

<sup>d</sup> *Garden of the fort*.—The Irish kings and chieftains lived at this period in the great earthen raths or *lisses*, the ruins of which are still so numerous in Ireland.

Ledwich asserts that these forts were built by the Ostmen or Danes, but the remains of them still to be seen at Tara, Taillteann, Emania, Aileach, Rath-Croghan, Aillinn, Dinn-Righ, Knockgraffon, and other well known palaces of the ancient Irish kings, are sufficient to prove that they had been built by the ancient Irish long before the Danes made any descent upon this island.

<sup>e</sup> *Bees of the garden*.—Solinus says that there were no bees in Ireland; and it is

over Erin was Suibhne Menn<sup>b</sup>, son of Fiachna, son of Feradhach, son of Muiredhach, son of Eoghan, son of Niall of the Nine Hostages<sup>c</sup>; thou wert not obedient to that king, and thou didst go to make a treaty with the Ultonians, and I was given in fosterage to thee by my father and my own tribe; a woman of my own tribe was sent with me to nurse me with thee, but when she reached thy house thou didst send the Ultonian woman back to her own country, and thou didst place a woman of thine own tribe to nurse me in the garden of the fort<sup>d</sup> in which thou dwelledst. It happened on a certain day that I was left alone in the garden without any one to take care of me, and the little bees of the garden<sup>e</sup> rose up with the heat of the sun, and one of them put its venom in one of my eyes, so that my eye became awry, from which I have been named Congal Claen<sup>f</sup>. I was nursed by thee until thou wast expelled by the king of Erin, Suibhne Menn, son of Fiacha, son of Feradhach, and then thou didst repair to the king of Alba, taking me along with thee in that exile; and thou didst receive great honour from him, and you formed a treaty, thou and the king of Alba, and he protested to thee that he would not oppose thee as long as the sea should surround Erin. Thou didst afterwards return to Erin, and I returned along with thee, for I was in exile along with thee. We put into port at Traigh Rudhraighe<sup>g</sup>, and here we held a short consultation.

mentioned in the Life of St. Modomnoc of Lann Beachaire, now Killbarrick, in Fingal, near the city of Dublin, published by Colgan, in his Acta, SS. 13. Febr., that bees were first introduced into Ireland from Menevia by that saint; but Lanigan has proved that there were bees in Ireland long before the period of St. Modomnoc.—See his Eccles. Hist. vol. ii. pp. 320, 321.

<sup>f</sup> *Claen*.—*claon* or *claen*, i. e. *crooked* or *wry*, and also partial, prejudiced. The word is still used, but usually in the latter sense.—See Note <sup>k</sup>, p. 37.

<sup>g</sup> *Traigh Rudhraighe*.—Traigh Rudhraighe was the ancient name of the strand at the mouth of the River Erne, near Ballyshannon, in the county of Donegal.—See Leabhar Gabhala of the O'Clerys.

Ocup ir e po παιδιριu, cipeað neac̃ po γεβτα do ταιρceleað por μιg  
 Epienn, cipe tan bud μιg τυρα por Epienn comað eicean a duταιg  
 do léguð do'n tí no παγαð ann. Do deac̃upa din ann, a μιg, ap mo  
 duταιg do τabairτ dam co h-implan in tan bud μιg por Epienn  
 τυρα; ocup in po αιριριu co h-Αilec̃ Néit, ap ir ann bui dom-  
 nár in μιg in tan rin. Tic in μιg porir in παιc̃ti, ocup dal mor ime  
 do fepaib Epienn, ocup pe oc imbirτ πιoc̃ille ιτιρ na plogu. Ocup  
 τιαγρυ ir in dal cen c̃eac̃uγαð do neac̃, τριαρ na plogaib, co ταρ-  
 ουρ φοργum do'n γαι, Θεαρri Congaib, bui im laim a n-uēt in μιg,  
 γυρα ppeaγair in coiρti cloiche bui p̃ria opuim alla τιαρ, ocup γo  
 ποibe cpú a cpide por μινð in γαι, co m-ba μαρb de. In tan ιarum  
 po bui an μιg oc blairc̃t báir do παð upc̃up do'n p̃ir πιoc̃illi bui  
 na laim dam-ρα, γυρα b̃riρ in p̃uil claein bui am c̃ind-ρα. Am  
 claein peme, am caech ιarum. Ro τειc̃pet din ploig ocup muinn-  
 τiri in μιg, ár ba dóig̃ leo τυρα ocup p̃ir Αlpan do beic̃ imum-ρα, o  
 po μαρbur in μιg, Suibne Menð.

Do deac̃ara por do c̃enn-ρα ιarum, ocup po γabair μιgi n-Epienn  
 ιαρ

<sup>h</sup> *Ailech Neid*,—now Elagh, near Derry, in the county of Donegal. The ruins of the palace of Grianan Ailigh are still to be seen on a hill over Lough Swilly.—See Ordnance Survey of the Parish of Templemore, County Londonderry.

<sup>i</sup> *Chess*.—*Fioc̃ell* certainly means chess, which was a favourite game among the ancient Irish. *Fioc̃ell* is translated *tabulae lusoriae* by O'Flaherty, in his *Ogygia*, p. 311; and it is described in Cormac's Glossary as a quadrangular board with straight spots of *black* and *white*. The following extract from an ancient Irish story, preserved in *Leabhar na h-Uidhre*,

a MS. of the twelfth century, now in the collection of Messrs. Hodges and Smith of Dublin, will give one an idea of what the Irish writers meant by *fioc̃ell* or *fič-cell*.

“ ‘What is thy name?’ said Eochaidh. ‘It is not illustrious,’ replied the other, ‘Midir of Brigh Leth.’ ‘Why hast thou come hither?’ said Eochaidh. ‘To play *Fithchell* with thee,’ replied he. ‘Art thou good at *Fithchell*?’ said Eochaidh. ‘Let us have the proof of it,’ replied Midir. ‘The queen,’ said Eochaidh, ‘is asleep, and the house in which the *Fithchell* is belongs to her.’ ‘There is here,’



sultation. And what thou didst say was, that whoever thou shouldst get to betray the king of Erin, thou wouldst be bound to restore his territory to him whenever thou shouldst become king over Erin. I went on the enterprise, O king, for a promise that my patrimony should be wholly restored to me, whenever thou shouldst become monarch of Erin; and I delayed not until I reached Ailech Neid<sup>n</sup>, where the king held his residence at that time. The king came out upon the green, surrounded by a great concourse of the men of Erin, and he was playing chess<sup>i</sup> amidst the hosts. And I came into the assembly, *passing* without the permission of any one through the crowds, and made a thrust of my spear, Gearr Congail<sup>j</sup>, which I held in my hand, at the breast of the king, and the stone which was at his back responded to the thrust, and his heart's blood was on the head of the javelin, so that he fell dead. But as the king was tasting of death he flung a chess-man which was in his hand at me, so that he broke the crooked eye in my head. I was squint-eyed before, I have been blind-eyed since<sup>k</sup>. The hosts and people of the king then fled, thinking that thou and the men of Alba were with me, as I had killed Suibhne Menn, the king.

“I then returned to thee, and thou didst, after this, assume the  
sovereignty

said Midir, ‘a no worse *Fithchell*.’ This was true indeed: it was a board of silver and pure gold, and every compartment on the board studded with precious stones; and a man-bag of woven brass wire. Midir then arranges the Fitchell. ‘Play,’ said Midir; ‘I will not, but for a wager,’ said Eochaidh. ‘What wager shall we stake?’ said Midir. ‘I care not what,’ said Eochaidh. ‘I shall have for thee,’ said Midir, ‘fifty dark-green steeds if thou win the game.’”

<sup>j</sup> *Gearr Congail*,—i. e. the short spear of Congal. Many weapons, utensils, &c., which belonged to distinguished personages were called after them: the crozier of St. Barry of Slieve Bawn, in the county of Roscommon, still preserved, is called Gearr-Barry.

<sup>k</sup> *Blind-eyed since*.—This accounts for the double surname given to Congal in the Annals of the Four Masters, in which he is called Congal *Caech* [blind], or Congal *Claon* [squinting].

ιαρ ριν. Μαρβ διν μ' αταρ-ρι ιαρ ριν .ι. Scannal Sciaṭ-leṭan, ocur  
τιαγρα cugut-ρα dom' ριγαδ, amail po ḡellair pṛim. Nι po cōm-  
aillir a nι ριν acṭ maḍ bec, δάιḡ po benair dīm Cenel Conaill  
ocur Eogain, ocur noi ḍ-τριoca ced Oirghiall .ι. fearand Maelui-  
oir Maḁa, pīl pōp ḍo ḡualainḍ-riu, ocur ḍo paḍair h-é a n-inad ριḡ  
iomum-ρα a noḁt at tiḡ féirin, a ριḡ, ol pē. Ocur ḍo paḍad uḡ  
ḡeoiḍ pōp meir airḡoiḡi ina pīaḍnairi, ocur uḡ cīpce pōp méir  
cranḍa ḍam-ρα. Ocur ḍo biuppa caṭ ḍuit-riu inḍ, ocur ḍo pēpaib  
Epenn, mar atát imut a noḁt, ar Congal. Ocur po imtiḡ uaiḍib  
amaḁ iapum, ocur po lenpat Ulaḍ h-e.

Arbert Domnall pṛi naemū Epenn baḍar ir in tiḡ: leanaiḍ  
Congal, ol pē, ocur ticeaḍ lib, co tapḍairpa a pēir pēin ḍó. Tia-  
ḡait na naemū ina ḍiaḍ ocur po ḡellpat a earcaine mine ticeaḍ  
leo, ocur a cluic ocur a m-baḁla ḍo bein pair. Ḍo biuppa pām  
ḡairced, ar Congal, naḁ pīa cleipeḁ uaiḍ ina bethaiḍ teaḁ in ριḡ,  
ḍia n-ercainṭea mīri na Ulltaḁ elī pōp biṭ lib. Ro ḡab ḍin omun  
na naemū, co n-ḍeaḁaiḍ Congal i cein uaiḍib, ocur po ercainpet h-e  
ar a h-aṭle. Ocur po ercainpet ḍin in tí Suibne, mac Colmain  
Chuar, mic Cobṭais, ριḡ Ḍal n-Araḍe, ar ir e puc uaiḍib ḡo  
h-aḡḡeonaḁ in τ-inar ilḍaṭaḁ ḍo paḍ Domnall i laim [pāncṭur]  
Ronain

<sup>1</sup> *Died soon after.* — Scannall of the Broad Shield, king of Ulidia, is mentioned in the authentic annals as the father of Congal, but the year of his death is not mentioned.

<sup>m</sup> *Oirghiall*—The princes of the Clanna Rudhraighe race had not been kings of all Ulster since the year 332 or 333, when they were conquered by the three Collas, as already noticed. It is probable, however, that when Congal undertook to kill

Suibhne Menn, at the instigation of king Domhnall, he got a promise of being made prince of all Ulster, a title which his ancestors had enjoyed for many centuries. See his pedigree, and the number of his ancestors who had been kings of Ulster, in Note C, at the end of the volume.

<sup>n</sup> See note <sup>t</sup>, p. 29.

<sup>o</sup> *Bells and croziers.*—The ancient Irish saints were accustomed to curse the offending chieftains while sounding their bells

sovereignty of Erin. My father, Scannall of the Broad Shield, died soon after<sup>1</sup>, and I came to thee to be made king [of Ulster], as thou hadst promised me. Thou didst not perform thy promise except to a small extent, for thou didst deprive me of Cinel Conaill and Cinel Eoghain, and also of the nine cantreds of Oirghiall<sup>m</sup>, the land of Maelodhar Macha<sup>n</sup>, who now sits at thy shoulder, and whom thou hast seated in the place of a king, in preference to me, this night, in thine own house, O king," said he. "And a goose egg was placed before him on a silver dish, while a hen egg was placed on a wooden dish before me. And I will give battle to thee and the men of Erin in consequence, as thou hast them assembled around thee to-night," said Congal. And he then went out of the house, and the Ultonians followed him.

Domhnall said to the saints of Erin who were in the house, "Follow Congal," said he, "and bring him back, that his own award may be given him by me." The saints went after him and threatened to curse him with their bells and croziers<sup>o</sup>, unless he would return with them. "I swear by my valour," said Congal, "that not one cleric<sup>p</sup> of you shall reach the king's house alive, if I, or any Ultonian, be cursed by you." Terror then seized the saints, whereupon Congal went far away from them, and they cursed him afterwards. And they also cursed Suibhne<sup>q</sup>, the son of Colman Cuar, son of Cobhthach, king of Dal Araidhe<sup>r</sup>, for it was he that had carried away from them by force the many-coloured tunic which [king] Domhnall had given into the hand of

with the tops of their croziers.

<sup>p</sup> *Cleric*.—The word *cléipeç*, a cleric or clerk, which is derived from the Latin word *clericus*, is used throughout this story to denote a priest.

<sup>q</sup> *Suibhne*, the son of Colman Cuar,

king of Dal Araidhe, is not mentioned in the Irish Annals, though he seems to be a historical character.

<sup>r</sup> *Dal Araidhe*, a celebrated territory in Ulster, comprising the entire of the present county of Down and that part of



Ronan Finn, mic Beraigh, dia tabairt do Congal; ocur ó ró  
fémiḡ Congal in t-inar rin, do beir Suibne á laim in cleirigh dia  
aindéoin inar in rig. Conid do'n epcaine rin do ponaḡat for Congal  
ro paided punn:

Congal Claen

in gáir tucrumar nír fáem,  
ceḡrar ar fíóir, ní breḡ,  
imride céo leir ceó naem.

In mac roo,

for a tucram in gair clog  
noḡar dulḡa dó 'r in caḡ,  
cío peme do beir paḡ bog.

Mor in ró,

ḡemaḡ uairi, ḡemaḡ lia,  
in fer, ḡá m-bí teḡḡa rig,  
ir leir co fír cunḡnar Dia.

Mor in col,

comann firi rig Daire drol,  
ferann do tabairt 'n a laim,  
ir e in cnam a m-bel na con.

Arbert Domnall iar rin firi fíledu Epenn toirdeḡt i n-diaid  
Congal dia parḡud. Tiaḡait ḡra na fíliḡ ina diaid: at ci  
Congal na fíliḡu cúici, ocur arbert, ro cailled eineac Ulaḡ co  
bráḡ, ol re, uair ní ḡarḡram innmur do na fíledaib ir in rig n-óil,  
ocur a táḡ aḡ toḡḡ anora diair n-ḡríraḡ in ar n-diaid. Tíciḡ na  
fíliḡ co h-airm a m-bui Congal, ocur feraiḡ rium faileḡ firi,  
ocur

Antrim lying south of the mountain Sliabh  
Mis, now Slemmish.

abbot of Druim Ineasclainn, in the territory  
of Conaille Muirtheimhne, now Anglicised

<sup>s</sup> *St. Ronan Finn*, the son of Berach, was

Drumiskin, in the county of Louth, not

of St. Ronan Finn<sup>s</sup>, the son of Berach, to be presented to Congal; but as Congal had refused to accept of the king's tunic, Suibhne took it from the cleric's hand in despite of him. It was on this curse, which they pronounced on Congal, that the following lines were composed:

Congal Claen

Heeded not the curse we gave,  
Four and twenty saints *we were*—no falsehood,  
Each saint having the intercessory influence of a hundred.

The daring son,

Against whom we raised the voice of bells,  
Should not to the battle go,  
Though soft prosperity were before him.

Great the happiness,

*That*, whether few or many *be* his hosts,  
The man who has the regal right  
Him truly God will aid.

Great the profaneness,

To contend with the king of noble Dairè;  
To give land into his [Congal's] hand  
Is to give a bone into the dog's mouth.

After this Domhnall desired the poets of Erin to go after Congal to stop him. The poets set out after Congal: Congal perceived the poets coming towards him, and exclaimed, "The munificent character of Ulster is tarnished for ever, for we gave the poets no presents at the banqueting house<sup>t</sup>, and they are following us to upbraid us." The poets came on to where Congal was, and he bade them welcome, and gave

Drumshallon, as Lanigan thinks. He died in the year 664.—See Colgan, *Acta SS.* p. 141, and Lanigan, vol. iii. p. 52.

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<sup>t</sup> *Banqueting house*.—A king always considered it his duty to give presents to poets at public banquets and assemblies.

ocur do berp maíne mora doib, ocur indurir a rcelá dó. Atberp  
 rum na gebat coma for bið ó' n nīg aét cat i n-digail a dimiada  
 ocur a earonora; ocur no einið dol leo. Fagbur na filid ar a  
 h-aitle, ocur tiomnair celeabrað doib, ocur teid roime ir in cuiged  
 go rairið go teac Ceallaið, mic Fiacna Finn .i. bratair atar  
 Congail, ocur innirid a rcelá do o'cur co deirad. Ba reanoir cian-  
 aorða an tí Cellað; ocur ni cluinead aét mað bec, ocur ni ceim-  
 niðed for a coraib, ocur tolð cmeduma im a leapaib, ocur reirium  
 innirid do gper. Ba laeð amra h-e i torað a airi. Cein bui Congal  
 oc innirid rcel do, no noét rum a cloidem po bui lair fa coim cen  
 fir do neoð for c'riðnuig Congal a comrað, ocur arberp, do biurra  
 brétið, dia n-gabta coma for biðh ó' n nīg aét cath, náð féðfaðir  
 Ulaib h' eadrain form-ra, co clandaind in cloidem ra trið c'riðe  
 reðtair; uair ni ber d' Ulltaib coma do gabail fpi roind cata no  
 co n-diglaic a n-anfolta. Ocur a tát reðt macu maiði ocum-ia  
 ocur ragair lat ir in cat, ocur dia caempaind-ri féin dula ann, no  
 ragaind, ocur ni moirped for Ulltaib cén no ðeind-ri im beataib.  
 Ocur atberp ann :

A mic, na geb-ri cen cat,  
 cid ríð iarrur nīg Tempað;  
 mað romut raib, ferri do gnim,  
 mað forp, do faeð do comlin.

Na geib reodu na maíne,  
 aét mað cinðu deð-daine,  
 co na tuca nīg ele,  
 tár ar clandair Rudhraige.

Luða

<sup>u</sup> *Cellach, the son of Fiachna*.—See Note C, at the end of the volume, where the pedigree of Congal is given.

<sup>v</sup> *Tolg*.—*Tolð* is explained *leabaib*, a

*bed*, by P. Connell, in his MS. Dictionary.

<sup>w</sup> *The race of Rudhraige*, the ancient Ultonians, of whom a long line of kings had dwelt at Emania, were at this period



gave them great presents, and they told him their embassy. He replied, that he would receive no condition from the king but a battle, in which to take revenge for the indignity and dishonour offered him; and he refused to return with them. He then left the poets, and bade them farewell, and proceeded on his way through the province until he arrived at the house of Cellach, the son of Fiachna<sup>u</sup>, his own father's brother, to whom he related the news from beginning to end. Cellach was an extremely aged senior; he heard but a little; he did not walk on his feet, but had a brazen tol<sup>v</sup> as his bed, in which he always remained; but he had been a renowned hero in the early part of his life. While Congal was telling him the news, he exposed his sword, which he held concealed under his garment unknown to all until Congal had finished his discourse, and said, "I pledge thee my word, that shouldest thou receive any considerations from the king but a battle, all the Ultonians could not save thee from me, because I would thrust this sword through thy heart; for it is not the custom of the Ultonians to accept of considerations in place of battle until they take revenge for insults. I have seven good sons, and they shall go with thee into the battle, and if I were able myself I would go also, and the Ultonians should not be defeated while I had life. And he said on the occasion:

"My son, be not content without a battle,  
 Though Tara's king should sue for peace;  
 If thou conquer, the better thy deed,  
 If thou be defeated, thou shalt slay an equal number.  
 Accept not of jewels or goods,  
 Except the heads of good men,  
 So that no other king may offer  
 Insult to the race of Rudhraighe<sup>w</sup>.

Less

scattered over various parts of Ireland, as part of them who remained in their original province, were shut up within the

Λυγα πάτη Scannail na rciat,  
 da tuc cat i' Cuan Chiac,  
 dar cuir ceand Cuain ar clud,  
 tre no rád gur érin Scannul.  
 Fuir a n-deadaiḡ mo reēt mac,  
 o nac fédaim-ri dul lat,  
 da m-beduir tinol buo mo,  
 do ragdair at rochradeo.  
 Ceē cat mori tuc h' aṡair riam,  
 reaónón Erienn, tair i' tair,  
 mui do biō for a deir,  
 mic mo derbraṡar oilir!  
 In cat mori tuc h' aṡair tair,  
 d'á tuc ár for Fpangcaṡaib,  
 re ruiḡ ra-ḡlan na Fpangc,  
 tuiḡ nac ar reabrad mac, a mic.

Α mic.

Αρβετ umoppo in penoiri ppi, eirḡ in Albain, ol re, do raiḡid  
 do ren-aṡar, .i. Eochaidh Buidhe, mac Aedain, mic ḡabrain, i' e i' r  
 ruiḡ for Albain; ar i' inḡen dó do maṡair, ocu' inḡen ruiḡ bpetan,  
 .i. Eochaidh Aingce'p, ben ruiḡ Alban, do ren-maṡair, .i. maṡair do  
 maṡar; ocu' tabair lat ppiu Alban ocu' bpetan ar in n-ḡael rin  
 do cum n-Erienn do ṡabairt caṡa do'n ruiḡ.

ba

present counties of Down and Antrim. Lough Neagh and the Lower Bann separated them from the Kinel-Owen, and the celebrated trench called the Danes' Cast, formed the boundary between them and the Oirghialla.

\* *King of France*.—There is no authority for this to be found in the authentic Irish Annals, and it must therefore be re-

garded as poetic fiction.

† *Eochaidh Buidhe*, king of Scotland.—This king is mentioned by Adamnan in the ninth chapter of the first book of his *Life of Columba*, where he calls him "Eochodius Buidhe." His death is set down in the *Annals of Ulster*, at the year 628. "*Mors Echdach Buidhe Regis Pictorum, filii Aedain. Sic in Libro Cuanac inveni.*"

Less cause had Scannal of the Shields,  
 When he and Cuan of Cliach fought a battle,  
 When he fixed Cuan's head upon a wall,  
 Because he had said that Scannal had withered.

Send for my seven sons,  
 As I myself cannot go with thee;  
 Were they a greater number  
 They should join thy army.  
 In every great battle which thy father ever fought  
 Throughout Erin, east and west,  
 I was at his right hand,  
 O son of my loyal brother!  
 And in that great battle thy father fought in the east,  
 (In which he slaughtered the Franks,)  
 Against the very splendid king of France\*;  
 Understand that this was no boyish play, my son!

My son," &c.

The old man also said, "Go to Alba," said he, "to thy grandfather Eochaidh Buidhe<sup>2</sup>, the son of Aedhan, son of Gabhran, who is king of Alba; thy mother is his daughter, and thy grandmother, that is, thy mother's mother, the wife of the king of Alba, is the daughter of the king of Britain, that is, of Eochaidh Aingces<sup>2</sup>; and through this relationship bring with thee the men of Alba and Britain to Erin, to give battle to the king."

Congal

If this date be correct, which it most likely is, this is another anachronism by the writer of the story.

<sup>2</sup> *Eochaidh Aingces*, king of Britain.—No such king is to be found in the histories of Britain; and he must therefore be regarded as a fictitious personage. The

writer of the story, not knowing who was king of Britain, i. e. of Wales, at this period, was under the necessity of coining a name to answer his purpose; unless we suppose our extant sources of Welsh history to be defective.



ba buidec iapum in ti Congal do'n comairle iin; ocur téit i n-Alpaim ced laec a lín, ocur ni po airir for muir na tir co piact co Dún monaid, ait a m-bui iuz Alban, .i. Eochaid buide, ocur maiu Alban in oen dail ime and. Do pala din do Congal allamuis do'n dail, éicef ocur filid in iuz .i. Dubdaiad Drai a ainmride; ba fuz ocur ba drai amra in ti Dubdaiad; ocur po feri failti fpi Congal, ocur po iappaet pcela dó, ocur po innir Congal a pcela. Comid ann arbert Dubdaiad, ocur ppegrar Congal he:

Ir mo cen in loingiuir leir,  
do connarc a h-etercéin;  
can bar cenel, clu cen ail,  
ca tir ar a tancabair?  
Tancamar a h-Eirinn ain,  
á oclaiuz uallaiuz, inmair,  
ir do tancamur ille  
d' acallaim Eachach buide.

Ma

<sup>a</sup> *Dun Monaidh*.—A place in Scotland, where the kings of the Dalriadic or Ibero-Scotic race resided. It is now called Dunstaffnage, and is situated in Lorne.—See Gough's Camden, vol. iv. p. 129.

<sup>b</sup> *Druid*.—In the times of Paganism in Ireland every poet was supposed to possess the gift of prophecy, or rather to possess a spirit capable of being rendered prophetic by a certain process. Whenever he was desired to deliver a prophecy regarding future events, or to ascertain the truth of past events, he threw himself into a rhapsody called *Imbas for Osna*, or *Teinm Loeghdha*, during which the true images of these events were believed to have been portrayed before his mind. The following de-

scription of the *Imbas for Osna*, as given in Cormac's Glossary, will show that it was a humbug not unlike the Magnetic sleep of modern dreamers. "*Imbas for Osna*.—The poet discovers through it whatever he likes or desires to reveal. This is the way it is done: the poet chews a piece of the flesh of a red pig, or of a dog or cat, and he brings it afterwards on a flag behind the door, and chants an incantation upon it, and offers it to idol gods; and his idol gods are brought to him, but he finds them not on the morrow. And he pronounces incantations on his two palms; and his idol gods are also brought to him, in order that his sleep may not be interrupted; and he lays his two palms on his two cheeks, and thus

Congal was thankful; he set out for Alba with one hundred heroes, and made no delay upon sea or land, till he arrived at Dun Monaidh<sup>a</sup>, where Eochaidh Buidhe, king of Alba, was with the nobles of Alba assembled around him. Congal met, outside the assembly, the king's sage and poet, Dubhdiadh, the Druid, by name, who was a seer and distinguished Druid<sup>b</sup>; he bade Congal welcome, and asked news of him, and Congal related all the news to him. And Dubhdiadh said, and Congal replied:

*Dubhdiadh*.—"My affection is the bright fleet  
Which I have espied at a great distance;  
Declare your race of stainless fame,  
And what the country whence ye came."

*Congal*.—"We have come from noble Erin,  
O proud and noble youth,  
And we have come hither  
To address Eochaidh Buidhe."

*Dubhdiadh*.

falls asleep; and he is watched in order that no one may disturb or interrupt him, until every thing about which he is engaged is revealed to him, which may be a minute, or two, or three, or as long as the ceremony requires: *et ideo Imbas dicitur*, i. e. *di bois ime*, i. e. his two palms upon him, i. e. one palm over and the other across on his cheeks. St. Patrick abolished this, and the *Teiŋm Loeghdha*, and he declared that whoever should practise them would enjoy neither heaven nor earth, because it was renouncing baptism. *Dichedul do chenduibh* is what he left as a substitute for it in the *Corus Cerda* [the Law of Poetry], and this is a proper substitute,

for the latter requires no offering to demons."

These practices, about which so little has been said by Irish antiquaries, must look extraordinary to the philosophic inhabitants of the British Isles in the nineteenth century. But it is highly probable that some of the more visionary Germans will think them quite consonant with the nature of the human soul; for in the year 1835, a book was published at Leipsic, by A. Steinbeck, entitled "Every Poet a Prophet; a Treatise on the *Essential* Connection between the Poetic Spirit and the Property of Magnetic Lucid Vision."

Ma reat̃ tancabair ille,  
 d' acallaim Eachach buide,  
 ar toidect̃ d'ib uair cec̃ ler,  
 a deirim riob ir mo cen. Ir mó c.

Do taed Congal ir in dáil a riabe riḡ Alban iar rin, ocur  
 ferair in riḡ ocur firu Alban failti firir, ocur po innir a rcelā  
 doib o thur co déig. Arbert riḡ Alban fir Congal, ni dam cuim-  
 geac̃-ra for̃ dul let in adaid riḡ Epenn i ceand caṡa, ar in tan po  
 h-indarbṡa eirium a h-Epenn ruair anoir agum-ra ocur do ponsum  
 córu ann rin, ocur po tarphḡairiura do, ocur do radur breithir  
 firir na ragair̃ i ceand caṡa ina agair̃ co brat̃. Ar aī rin tra,  
 ni ba lúḡair̃ do roṡair̃-riu cen m̃ir̃ do dul leat̃, ol re, uair  
 at̃ad̃ cet̃r̃ar mac ocum-ra .i. Aed in erriḡ uaine, ocur Suibne, ocur  
 Congal Meand, ocur Domnall breac, a rinher, .i. brair̃e mat̃ar  
 duit-riu. Ir acu-rin at̃at̃ amraig ocur anraib Alban, ocur rag-  
 dait̃ lat-ru do cum n-Epenn do tabair̃t caṡa do Domnall. Ocur  
 eirḡriu fein dia n-agallaim air̃m a fileḡ ocur maīti Alban impu.  
 Teit iarum Congal ḡo maig̃in a m-batur, ocur ferait̃ failti firir;  
 ocur po innir doib air̃erc in riḡ, ocur ba maīt̃ leo.

Arbert Aed in erriḡ uaine rōḡar̃ na mac, maḡ aīl duit-riu, a  
 Congal, beit̃ im̃ t̃ig-r̃i anocht̃ for̃ pleiḡ, tiaḡra lat do cum  
 n-Epenn, ocur in cet̃ramad̃ rann d' Albain imum, ocur minub am  
 thig̃ biaru a noct̃, ní t̃eir̃ lat do cum in caṡa. Arbert Congal  
 Meand, mac Eachach buide, ní ra fir̃ son, a Aed, ol re, aēt̃ ir  
 im̃ t̃ig-r̃ea biar̃ riḡ Ulaḡ anocht̃, dáig̃ dia n-deac̃arra lair̃ tic-  
 fáru lim, ár ir̃ ocum-ra at̃ai. Ba h-e rin, d̃im, ráḡ Suibne ocur  
 Domnall

<sup>c</sup> *Domhnall Brec*.—This Domhnall Brec, by his cotemporary Adamnan in the fifth  
 who was king of Scotland when the Battle chapter of the third book of his Life of  
 of Magh-Rath was fought, is mentioned Columba.—See Trias Thaum, p. 365, col. i.



*Dubhdiadh*.—"If ye have come hither  
 To confer with Eochaidh Buidhe,  
 After your arrival over the sea,  
 I say unto you *accept* my affection."

After this, Congal went into the assembly in which the king of Alba was; and the king and the men of Alba bade him welcome, and he told them his story from beginning to end. The king of Alba said to Congal, "It is not in my power to go with thee to fight a battle against the king of Erin, because when he was banished from Erin he received honour from me; and we made a covenant, and I promised him, and pledged my word, that I would never go to oppose him in battle. However, thy forces will not be the less numerous because I go not along with thee," said he, "for I have four sons, viz., Aedh of the Green Dress, Suibhne, Congal Menn, and Domhnall Brec<sup>c</sup>, the eldest, thy maternal uncles; it is they who have the command of the soldiers and heroes<sup>d</sup> of Alba, and they shall go with thee to Erin to give battle to Domhnall. And go thyself to confer with them where they are *at present* surrounded by the men of Alba." Congal then went to where they were, and they bade him welcome; and he told them the king's suggestion, and they liked it.

Aedh of the Green Dress, the youngest of the sons, said, "If thou shouldest wish, O Congal, to stop this night at a banquet in my house, I will go with thee to Erin with the fourth part of the forces of Alba; and if thou wilt not stop at my house to-night, I will not go with thee to the battle." Congal Menn, the son of Eochaidh Buidhe, said, "This will not be the case, O Aedh, but the king of Ulster shall stop this night at my house, for if I go with him thou shalt accompany me, because thou art under my control." And the sayings of Suibhne

<sup>d</sup> *Heroes*.—ἄνθρωπος is explained λαός, *a* the Leabhar Breac, fol. 40, *b*; and *cham-hero*, by O'Clery; ἄγων, *a champion*, in *pion, hero*, by Peter Connell.

Domnall b'pacc. Arbert, dín, Domnall b'pacc, mað im tíg-rea  
 beap níg Ulað anocht, dia n-deáap laip ticeaiéirí a triup lim-ya,  
 óp ip me báp rinnrep, ocur ip me do pað fúipb daib-ri. Ba b'pó-  
 nað tra an tí Congal d' impeapan cloinde in níg ime fein; ocur  
 teit reaónón na dála, ocur do paða Dubdað Drai dó, ocur innipid  
 Congal aitepc cloindi in níg dó. Arbert Dubdað náp bat b'pó-  
 nach-ru ap ái rin a Chongail, ol re, ár ip mup ícpap do döbrón:  
 Eirg anop'a dia paigíð, ol re, ocur abaip ppiu, cipe uaidib fo gebað  
 in caipe flaða pil a tíg in níg doð biaðað a noct, comað lap in tí  
 fo gebað in caipe no paðta, ocur in tí na fuigbeað in caipe cen a  
 dímða do beit fórt-ru, aét ip fórip in níg ba copu a aitéip do beit  
 imon caipe. Do luíð Congal gur an máigín i m-baðapí clann an  
 níg, ocur po éan pu feb at pubaip Dubdað ppiu. Ba maít leo-  
 rum rin, ocur arbertaðap do gendapí amail a dubaip rium.

Arbert imopio Aed, mac Eeachach buide, ppi a mnai fein  
 dul fóp iarpap in caipe fórp in níg. Teit iapum ocur innipid  
 cumað ina tíg no biað Congal co maítib Ulað ocur Alban an  
 oíðce, rin, cumað cóip in caipe aipicean do éabaip ppi h-aigíð a  
 biaða.

Cið dia pil caipe aipicean do paða ppiu? Nín .i. Caipe no  
 aipiceað a cið cóip do gað en, ocur ní teigeað dam dímðach  
 uaða, ocur cið mop no cuipéa ann ní ba b'puitéa de aét daítin na  
 dáime pa na mað ocur pa na n-gpað. Ip e imopio ramail in caipe  
 rin

<sup>e</sup> *Bruighin hua Derga*, is often also called *Bruighin da Berga*. A copy of the histo-  
 rical tale called *Toghail Bruighne da Berga*,  
 the Demolition of Bruighin da Berga, in  
 which reference is made to a wonderful  
 magical cauldron of this description, is  
 preserved in two vellum MSS. in the Li-  
 brary of Trinity College, Dublin, (Class

H. 2. 16. and H. 3. 18.), and in *Leabhar na  
 h-Uidhre*, a MS. of the twelfth century,  
 now in the collection of Messrs. Hodges  
 and Smith, Dublin. The destruction of  
 Bruighin da Berga is thus recorded in the  
 authentic Annals of Tighernach, twenty-  
 five years before the birth of Christ:

“Ante Christum 25.—Conairè Mor, the

Suibhne and Domhnall Brec were similar. Domhnall Brec said, "If the king of Ulster remain in my house to-night, and if I go with him you three shall accompany me, for I am your senior, and it was I who gave you lands." Congal was sorry for the contention among the king's sons about himself; and he went through the assembly, and Dubhdiadh, the Druid, met him, to whom he mentioned the desire of the sons of the king. Dubhdiadh said, "Be not sorry for this, O Congal, for I will remedy thy sorrow: go now to them, and tell them, that thou wilt stop with that one of them who shall obtain the regal cauldron which is in the king's house, to prepare food for thee, and that the person who will not get the cauldron is not to be displeased with thee in consequence, but with the king." Congal went to where the sons of the king were, and told them what Dubhdiadh had desired him. They liked this, and said that they would do as he wished.

Then Aedh, the son of Eochaidh Buidhe, told his wife to go and ask the cauldron of the king. She went and said, that "it was in her house that Congal and the chiefs of Ulster and Alba would stop, and that the Caire Ainsicen ought to be given to prepare food for them."

Why was it called Caire Ainsicen? It is not difficult *to tell*. It was the "caire," or cauldron, which was used to return his own proper share to each, and no party ever went away from it unsatisfied, for whatever quantity was put into it there was never boiled of it but what was sufficient for the company according to their grade and rank. It was a cauldron of this description that was at Bruighin hua Derga<sup>e</sup>, where  
Conaire

son of Edersgeol, was king of Ireland for 80 years. After the first plundering of Bruighin da Berga, the palace of Conairè Mor, the son of Edersgeol, Ireland was divided into five parts, between Concho-

bhar Mac Nessa, Coirpre Niafer, Tighernach Tedbannach, Deghaidh, son of Sin, and Ailill, son of Madach and Meave of Cruachain, in Connaught." See also O'Flaherty's *Ogygia*, p. 131.



ρῖν bui α m-δρuiγῖν hua Δεργα, ἢ πο μαρβῆτα Conaire, mac  
 Méri buachalla, ocur ἰ m-δρuiγῖν blai bruga, aite α m-bui ben  
 Celtcáir, mic Uithir; ocur ἰ m-δρuiγῖν Forgaill Monac, ἰ taeb  
 Lurca; ocur ἰ m-δρuiγῖν mic Cecht, for Sleib Fuirri; ocur ἰ  
 m-δρuiγῖν mic Dathó, áite ἢ πο laad ár Connaçt ocur Ulad ἰmon  
 muic n-ḡrdaic; ocur ἰ m-δρuiγῖν da Choga, ἢ πο μαρβῆτα Cormac  
 Conlonguir, ocur ár Ulad ime; ocur ag ρῖγ Alban ἰρ ἢ aimpir ρῖν.

Ατберт ἢ ρῖγ ρῖν mnai α mic, cia maiç ρῖλ for do çeile-ρῖu  
 reach ρῖu Alban uile ἢ tan do beairnd-ρῖ mo çaire dó? Αρберт  
 ρῖ, ἢ πο ειτιγ neac ἢ ἢ ρῖam; moo α eineac oldar biç. Ус  
 dixit mulier:

Ni ρuair Aed, ἢ ρúigeba  
 ní do çeileð for duine,  
 ἰρ leitiu for α eineach,  
 ina ἢ biç bleideç buide.

Seoid ἢ talman taeb uaine,  
 α ρuair duine ocur daenna,  
 pe h-athaid na h-oen uaire,  
 ἢ bedir ἰ laim Aeda.

Α caitep pe h-aiçedaib  
 'γ á tḡur bratar, með n-uaili,  
 cuirçῖ ρῖν ar faen-beraigb,  
 ag Aed ἢ errið uaim.

N.

Ατберт

<sup>f</sup> *Bruighin Blai Bruga*. — Copies of a tale in which reference is made to a similar cauldron at Bruighin Blai Bruga, are preserved in the MS. Library of Trinity College (H. 2. 18. and H. 3. 18.)

<sup>g</sup> *Lusca*, now Lusk, in the county of Dublin. The name signifies *a cave*.

<sup>h</sup> *Sliabh Fuirri*, is now corruptly called Sliabh Mhuiri, and is situated near Castle Kelly, in the parish of Killeroran, in the north-east of the county of Galway.

<sup>i</sup> *Bruighin Mic Dathó*. — A copy of a tale, in which the magical cauldron of Bruighin Mic Dathó is introduced, is preserved in

Conaire, the son of Meisi Buachalla, was slain; and at Bruighin Blai Bruga<sup>f</sup>, where the wife of Celtchair, the son of Uithir, was; and at Bruighin Forgaill Monach, alongside Lusca<sup>g</sup>; and at Bruighin Mic Cecht, on Sliabh Fuirri<sup>h</sup>; and at Bruighin Mic Dathó<sup>i</sup>, where the Connacians and Ultonians were slaughtered *contending* about the celebrated pig; and at Bruighin Da Choga<sup>j</sup>, where Cormac Conlonguis was slain and his Ultonians slaughtered around him; and such also the king of Alba had at this time.

The king said to the wife of his son, "In what is thy husband better than all the men of Alba that I should give my cauldron to him?" She replied, "He never refused any one any thing; his hospitality exceeds the world:" ut dixit mulier:

"Aedh has not received, will not receive  
A thing he would refuse any man;  
His bounty moreover is more extensive  
Than the vast prolific world.

The jewels of the green-faced earth,  
Which man or mortal has found,  
For the space of one hour,  
Would not remain in the hand of Aedh.

What is spent on guests  
By his three brothers of great pride,  
Would be placed on small spits  
By Aedh of the Green Apparel.

Aedh has not," &c.

The

the MS. Library of Trinity College (H. 3. 18.) This place is now unknown.

<sup>i</sup> *Bruighin da Choga*. — A copy of the story of the cauldron at this place is in the same MS. *Bruighin-da-Choga*, the situation of which none of our Topographers

have pointed out, lies near Ballyloughloe, in the county of Westmeath, six miles to the north-east of Athlone. A stone castle was here erected by the family of Dillon within the primitive Irish *Bruighin* or fort. The place is now called Breenmore.

Ατβερετ in νιγ, ni òβεppα in caipe òνιτ-νι coleic. Τιc νι òο  
 παγιò α pιp, ocyp innopìò αιθερε in νιγ òο. Ατβερετ Congal Menò,  
 mac Eachach òνιò, pπi α pειτιγ pεpιν òυλ ποp ιαppαιp in òοipe.  
 Τειτ ιαppim ocyp pιpìò in caipe òο biaτad νιγ Uλαò. Ατβερετ in  
 νιγ, cia maiτ pιλ ποpτ cheile pιy ó òο βερτα in coipe òο tap in mac  
 òia πο pιpìò h-é γυρ τpαpτα? Ατβερετ pι nιp pιλ mac νιγ ιp pεpp  
 oλoap Congal. Cinnìò ποp εac comlann, ocyp πο γνιαò α apμy  
 òilep òon anòilep in tan βεpαp α τιp aníul ιατ; Υτ òιxιτ mulier:

Congal Menò,

nιp paca mac νιγ buò pεpp,  
 map epomaiò cách ιp in cleiτ,  
 ap pcat α pceiτ, caeγad ceand.

In uaiρ βεpαp αιpμ Congail

α τιp aníul, pát n-éiòιγ,  
 òο nιτεp τιp òilep òι,  
 òo'n típ aníul ap eicim.

In uaiρ pillep ben Congail

ap oγlac n-alainò n-oll-blao,  
 ni anann aγa τογaiρμ,  
 in pεp òan comainm Congal!

Congal. m.

Ro ép an νιγ imon γ-coipe an bean, ocyp τιγ pìòe amach ocyp  
 innopìò ò'á céile α n-òεβαιpτ in νι pπia. Ατβερετ Domnall òpeac  
 pπi α mnai òol ò'ιαppaiò in òοipe γυρ in νιγ. Ταnιc pìòe co  
 h-aiρμ α m-bui in νιγ, ocyp pιpìò in coipe. Ro ιαppacτ pιν òι cia  
 maiτ pιλ ποpτ céilì pιy pεac na macu ele òia πο cuinògeò in coipe?  
 Pπipγaiρτ pι, ni tuille buìòe pπi nách νιγ in τι Domnall òpeacc;  
 γémaiò

<sup>k</sup> *Unlawful property*,—i. e. he conquers law of the sword, which could not other-  
 territories, and makes that his own, by the wise have become his own.



The king said, "I will not give thee the cauldron as yet." She then returned to her husband, and told him what the king had said. Congal Menn, the son of Eochaidh Buidhe, told his wife to go and ask the cauldron. She went accordingly, and asked the cauldron to prepare food for the king of Ulster. The king said, "What goodness is in thy husband that he should obtain the cauldron in preference to the son for whom it was just now sought?" She replied, "There is no king's son better than Congal. He obtains the victory in every battle, and his arms, when they are brought into a foreign country, make lawful what was unlawful property<sup>k</sup>;" ut dixit mulier:

"Than Congal Menn

I have not seen a better king's son,

As all stoop in the battle

Under the shelter of his shield, even a hundred heads.

When the arms of Congal are brought

To a foreign country,—cause of jealousy,—

A lawful country is made of it,

Of the foreign country by force.

When the wife of Congal glances

At a beauteous youth of renown,

The man whose name is Congal

Cares not to accuse her<sup>l</sup>!

Than Congal," &c.

The king refused to give her the cauldron, and she came away and related all the king had told her. Domhnall Brec told his wife to go and ask the cauldron from the king, and she went to where the king was, and asked the cauldron. He asked her, "What good is in thy husband beyond the other sons for whom the cauldron was asked?" She replied, "Domhnall Brec has not earned thanks from  
any

<sup>l</sup> By these words the wife of Congal wishes king Eochaidh to understand that his son Congal was not of a jealous disposition, —a very strange qualification of a chieftain.

gémad ór Sliab Monaid nor fogailpeo fíu h-oen uair; ní ro gab  
airm mac ríog ír deach oldar Domnall brec. Ut dixit mulier:

Domnall brec,

Domnall mac Echach buide,  
re ríog, d' feabur a menma,  
ní deirna tuillium buide.

Ír fíu cáca n-abraim-rí,  
foclairiut fíliu fíuimh,  
da mad ór Sliab mor Monaid,  
nor fogail, ír níu fíuríog.

Ír fíu cáca n-abraim-rí,  
a ríog, ceit in da comland,  
nac ar gab Albain cen feall,  
ríog buo fepp ina Domnall.

D. 6.

Tic in mnai fín co h-airm i m-bui a ceile, ocur inníu aítepc  
in ríog, ocur a h-éra immon g-coipe. Atebert Suibne fíu a mnai  
feirín, eiríog, ol re, ocur cuindíog in coipe. Tic rí iarum ocur  
cuindíur in coipe. Ro fíarparíog in ríog, cia buaid fíl porc ceili-ríu,  
a ingen, ol re, tar na macu ele, o taríur d' iarpaid in coipe.  
Fíuríur rí do, bíu ceirpar in lepaid in oen fíu, ocur in t-oen-feir  
in cuindíog in ceirpar a ríog Suibne, ocur in lín bíte ina fearam ann  
ní tallat 'na fíuimh ocur in lín tallat 'na fíuimh ní tallat 'na  
líu; ced corinn ocur ced eapca n-airíur fíu dail leanna ann do  
gíur; Ut dixit mulier:

Teach Suibne,

Suibne níc Echach buide  
a toill in ina fearam,  
ní toillit ina fíuimh.

α

<sup>m</sup> *Sliabh Monaidh* was the ancient name far from the palace of Dun Monaidh.—See  
of a mountain in Lorne, in Scotland, not Note <sup>a</sup>, p. 46.

any king; were Sliabh Monaidh<sup>m</sup> of gold he would distribute it in one hour; no king ever ruled Alba better than Domhnall Brec:" ut dixit mulier:

"Domhnall Brec,

Domhnall, son of Eochaidh Buidhe,  
From any king, through the goodness of his mind,  
He has earned no thanks.

All that I say is true, O king!

The poets of the west proclaim it,  
If the great Sliabh Monaidh were gold  
He would distribute it; he would not hoard it.

All that I say is true,

O king, just in thy battle,  
Alba has not been legitimately obtained  
By a better king than Domhnall.

Domhnall Brec," &c.

The king refused, and the woman came to where her husband was, and told what the king had said, and how she was refused the cauldron. Suibhne told his wife to go and ask the cauldron. She then went, and asked the cauldron. The king asked, "What qualification does thy husband possess, O daughter, beyond the other sons, that thou shouldst come to ask the cauldron?" She replied, "Four be around the bed of one man, and one man gets the supper of four in the house of Suibhne; and the number which fit in it standing would not fit sitting, and the number which fit in it sitting would not fit in it lying; there are in it constantly one hundred cups and one hundred vessels of silver to distribute ale;" ut dixit mulier:

"The house of Suibhne,

Suibhne, son of Eochaidh Buidhe,  
The number which fit in it standing  
Would not if sitting,



Α τοιλλ ινδ ινα ρυιδε,  
 ιι τοιλλιτ ινα λαϊγε.  
 οεν ρερ ιιι εϋιδ ιν σεατραιρ,  
 σετραιρ ιιι λεραιδ δυινε.  
 Cedo corinn ocur cedo copan,  
 cedo torc, ocur cedo tinne,  
 ιρ cedo eapcra aipgoidε  
 bir tall ar lap a tige.

Τ.

Ιρ ann αρβετ ιν ριγ, νάρι βατ διμδach-ρυ, α ιngen, ol ρε, αρ  
 ατβετ Dubdiao Drai ρrim-ρα cen ιο εαιρε δο εταβαιρ δο νεαε  
 ele α νοετ, αετ α βειε ocum ρειιι ocur ριγ Ulaδ, .ι. mac m'ingine,  
 ocur ριρ Alban δο βιατchad agum-ρα αρρ ανοετ. Ocur ρορ  
 ατβετ ιν Dubdiao cedna, δια m-bad εοιρε οιρ ιο βειε ann, cumad  
 εοιρ α εταβαιρ δο Domnall, δο ριιιιρερ ιο mac; ocur δια m-bad  
 εοιρε αργαδ, α εταβαιρ δο'ι τ-ρορari, .ι. δ' Aed; ocur δια m-bad  
 εοιρε δο líc logmair, α εταβαιρ δο Chongal Mend. Ocur ιν εαιρε  
 ρil and dion, αρ ιρε ιρ δεach διβ ριιι uile, δια ταρδται δο νεach ele  
 h-é, ιρ δο Suibne ιο ραγαδ, αρ ιρ e ιν ρen-ρocal ó εειιι μαρ, .ι. ιι  
 εοιρε δο'ι τ-ρoεaide, αρ ιρ αδβα ρoεaide τεαε Suibne, αρ ιι δεεaid  
 dām dimdach αρρ. Conad ann αρβετ ιν ριγ:

bepead mo drai dealgnaiγi  
 bpeaz do mnaiβ mac Mogaire  
 ca bean ενειρ-geal ceann-buiδε,  
 διβ d'a τιβέρι ιο εαιρε.

Δια m-bad εοιρε ορδαιγi,  
 co n-δρολαιβ οιρ d'a ροgnann,

α

<sup>n</sup> *Joints*.—The word *tinne*, is explained *a sheep* by Vallancey, *Collectanea de rebus Hibernicis*, vol. iii. p. 514, but its proper meaning, is a joint of the flesh of

any animal.—See Life of St. Bridget, by Brogan, where Colgan loosely translates the word by *lardum*.

And those who find room sitting  
 Would not if lying.  
 One man with the share of four,  
 Four around the bed of each man.  
 One hundred goblets, one hundred cups,  
 One hundred hogs, and one hundred joints",  
 And one hundred silver vessels,  
 Are yonder in the middle of his house.  
The house," &c.

It was then the king said, "Be not displeased, O daughter, for Dubhdiadh, the Druid, told me not to give my cauldron to any one to-night, but to keep it myself and to entertain my daughter's son, the king of Ulster, and the men of Alba out of it to-night. And, moreover, the same Dubhdiadh told me, if it were a cauldron of gold, to give it to Domhnall, the eldest of my sons; if a cauldron of silver, to give it to Aedh, the youngest; and if it were a cauldron of precious stones, to give it to Congal Menn. And the cauldron which I have is the best of all these, and if it were to be given to any one, it is to Suibhne it should go, for it has been a proverb from a remote period, Let the cauldron be given to the multitude, for the house of Suibhne is the resort of the multitude, and no company ever returned displeased from it." And then the king said:

*The King.*—"Let my austere Druid decide  
 Between the wives of Mogaire's sons°,  
 To what fair-skinned yellow-haired woman  
 Of them my cauldron shall be given."

*Dubhdiadh.*—"If it were a golden cauldron,  
 With golden hooks to move it,

O

° *Mogaire's sons.*—It would appear from or a cognomen of king Eochaidh, but no other authority for it has been found.

α Εοχαιδ, α ρλογ ουινε,  
 coiρ α εταβαιρτ do Domnall.

Θια m-bad coiρe αιρησιγι,  
 do να τις δε να δεαταχ,  
 α εταβαιρτ ο' Αεδ αιρησιγι,  
 do ρορari claindi Eachach.

Θια m-bad coiρe comadbai,  
 do Congal co med leann-mair,  
 ο'ον ριρ ρochla ρon-adbal,  
 do νι μορ n-diler ο'aindler.

In coiρe co clozaiγι,  
 α Εοχαιδ, α ριγ-ρuiρe,  
 α ταβαιρτ do'n τ-ροχαιδε,  
 do Suibne ar lár α τηγε.

Ορα lim Albain cen ρeill,  
 da maδ am ριγ ρor Eriinn,  
 do bepaiνδ ρor mnaib mo mac,  
 mo beannact, ocup bepeat.

bepeat.

Τιαγατ ρλοιγ Alban uile, ocup ριγ Ulad, do ειγ ριγ Alban in  
 αδαιγ ριν, ocup ba maiτ doib ann ιτιρ biaδ ocup lind; ocup ρo γμαδ  
 δάλ oenaiγ ar na bápaδ, δια ριρ in τιεραδιρ la Congal Claen docum  
 n-Erienn, do εταβαιρτ caτα do Domnall, mac Aeda, do ριγ Erienn,  
 ocup ρo ραιδρετ ρρι Dubdiaδ ocup ρρι α n-δραιτιδ olcena ραιτ-  
 ριne do denam doib duρ in buδ ροραιο α ρεδ ocup α τυρuiρ, ocup  
 ρo γabpaτ na δραιτε ag micelmaine doib, ocup oca τοιρμερc.  
 Conaδ ann αρβετ Dubdiaδ na ρaiνn-ρι:

Maith ριν α ριρu Alban,  
 ca caingen uil bar ο-ταργlam

cio

<sup>p</sup> *To know*.—Duρ is used in the Annals of MSS., for the modern ο'ριop, i. e. *to know*,  
 the Four Masters, and in the best ancient of which it is evidently an abbreviation.



O Eochy of the hosts of men !  
 It should be given to Domhnall.  
 If it were a cauldron of silver  
 From which would issue neither steam nor smoke,  
 It should be given to the plundering Aedh,  
 The youngest of the sons of Eochaidh.  
 If it were a cauldron very great,  
 It should be given to Congal of the beauteous tunic,  
 That renowned man of great prosperity,  
 Who makes lawful of unlawful property.  
 The cauldron with ornament,  
 O Eochaidh, O great king !  
 Should be given to the host,  
 To Suibhne in the middle of his house."

*The King.*—"As I am the ruler of Alba without treachery,  
 Should I be king over Erin,  
 I would pronounce on the wives of my sons  
 A blessing, which I will pronounce.

Let my," &c.

All the host of Alba, and the king of Ulster, came that night to the house of the king, and were well entertained there both with food and drink; and on the morrow they convened an assembly of the people, to know whether they should go with Congal Claen to Erin, to give battle to Domhnall, the son of Aedh, king of Erin; and they told Dubhdiadh and their other Druids to prophesy unto them to know<sup>p</sup> whether their journey and expedition would be prosperous, and the Druids predicted evil to them, and forbade them to go. On which occasion Dubhdiadh repeated these verses:

"That is good, ye men of Alba!  
 What cause has brought you together?

What

cíd do pala ar bar n-airé,  
 an lo a tatar a n-oen-baile?  
 O nach h-í bar b-plearc laima  
 Eriu co n-imad n-dála,  
 mairg teit, tria claeclód uige,  
 do troid re níg Tempairí.  
 Do nia fer find-liat petá,  
 ir ba h-oirdere a eéta;  
 ní gebtar fhuir tian na tair,  
 cuirfid ár ar Albanaib.  
 A pluag co lin óg ir eac!  
 mac Aeda, mic Ainmireac,  
 tria fhirinne a breac, ní breg,  
 ata Cuirí ica cóiméd.  
 Ir mairg na reácan in maí,  
 a teagar d'á bar fcarad;  
 Gaedil 'n-a cuire fá'n clad  
 rib-rí ag dul, pobr ferri anad.  
 Ir mairg na reachain in gleand,  
 gebtar oib a d-tir n-Eireand;  
 ní tibre neac uab a ceand,  
 gan a creic re níg epeand.  
 Deic céo cenn toirac bar n-áir,  
 timcell níg Ulad oll-bain,  
 d' fepaib Alban rin 'r an ár,  
 ocur fice céo comlán.

Cuirí

<sup>a</sup> *Native land.*—Flearc laima is a technical term signifying land reclaimed by one's own hand, and which is one's own peculiar property. It is satisfactorily explained in a vellum MS. in the Library of

Trinity College, Dublin, (Class H. 3. 18. fol. 52), as follows: Flearc .i. fearano, uz erc, orba laime na manaé ocur na naem fadóin .i. flearc laime na manaé ocur na naem. i. e. "*Fleasc*, i. e. land, *ut est*,

What object occupies your attention,  
As ye are all this day in one place?  
As Erin of many adventures  
Is not your native land<sup>a</sup>,  
Alas for those who go, by change of journey,  
To fight with the king of Tara.  
A fair grey man<sup>r</sup> of fame will meet them,  
Whose deeds are celebrated;  
He cannot be avoided, east or west,  
He will bring slaughter on the Albanachs.  
O host of many a youth and steed!  
The son of Aedh, son of Ainmire,  
Through the truth of his judgment,—no falsehood,—  
Is protected by Christ.  
Alas for those who shun not the plain,  
To which ye go *only* to be dispersed;  
The Gaels shall be in groups beneath the mound;  
Ye are going, but better it were to stay.  
Alas for those who shun not the vale,  
Ye shall be defeated in the land of Erin<sup>s</sup>;  
Not one of you shall carry his head,  
But shall sell it to the king of Erin.  
Ten hundred heads shall be the beginning of your slaughter,  
Around the great fair king of Ulster,  
This number shall be slaughtered of the men of Alba,  
And ten hundred fully.

# Wolves

the land, reclaimed by the hand of the monks and the saints themselves, is called the *Fleasc laimhe* of the monks and the saints."

<sup>r</sup> *A fair grey man.*—King Domhnall was an old man when this battle was fought.

<sup>s</sup> *Erin*.—In the vellum copy the reading is,  $\eta \tau \eta \rho \alpha \epsilon \delta \rho \epsilon \eta \zeta$ , i. e. in the slender-sided country; but  $\alpha \theta - \tau \eta \eta - \epsilon \rho \epsilon \alpha \nu \theta$ , which is in the paper copy corrected by Peter Connell, is much better.



Cuirṑṑ ocuṑ buidne bṑan,  
 cṑindṑitṑid cinn buṑ ḡ-cuṑad.  
 co ṑimṑar ḡaineam ḡṑind ḡlan,  
 nṑ h-aṑemṑar cind Ulad.  
 Aṑṑ naṑ buḡ fṑirṑine de  
 ṑe h-uṑṑ ṑṑoṑ do ṑimṑibṑe  
 ṑceṑṑar baṑ ṑṑ ṑe ṑlaithṑeṑ,  
 beid baṑ mṑa cen biṑ-maithṑeṑ. M.

Ir and ṑṑn aṑbeṑṑ ṑḡ Alban ṑṑi Congal, ṑṑ e ṑṑ coṑṑ duit, ol ṑe,  
 dul a m-ṑṑeatṑaib co h-ṑoṑaid Aingcear, co ṑḡ ṑṑeatan, aṑ ṑṑ  
 ingen do ṑil do mṑai ocum-ṑa, ocuṑ ṑṑ i-ṑṑde maṑaiṑ do maṑar-ṑa,  
 ocuṑ ṑo ḡeṑa cobaiṑ ṑloḡ uada, ocuṑ do biupṑa eolup duit comice  
 teach ṑḡ ṑṑeatan dia ṑeṑ ann.

ṑa buidṑech ṑṑa in ṑi Congal de ṑṑn, ocuṑ ṑeṑ luṑṑ ṑṑiṑa  
 long co ṑṑeṑnu, co ṑiaṑṑe dūṑ in ṑḡ. Innṑṑṑ in oṑe ṑcela do'n  
 ṑḡ ocuṑ do maithṑib ṑṑeatan comṑ h-e ṑḡ Ulad do ṑiaṑṑ ann.  
 ṑa ṑailid ṑṑṑ ṑṑeatan ocuṑ in ṑḡ ṑṑṑ, ocuṑ ṑeṑaṑ ṑailṑi ṑṑṑ,  
 ocuṑ iapṑaḡṑṑ ṑcela de. Ocuṑ innṑṑ Congal a ṑcela co leṑṑ, ocuṑ  
 a imṑhṑa iṑṑ Albain ocuṑ ṑṑṑṑ.

Do ḡṑṑṑ iapum dail oenaiḡ leo im Congal ocuṑ im Ullṑaib ol-  
 ṑeana, ṑṑi denam comaiṑṑi imon caingṑṑ ṑṑn. Amail ṑo baṑaṑ  
 ann ṑṑ in dail co n-ṑacaṑaṑ oen laeṑ moṑ ṑucu; caime do laeṑaib  
 in domain; moṑ ocuṑ aiṑṑiu ṑṑaṑ ceṑ ṑeṑ; ḡuṑṑṑṑeṑ oḡṑeado a  
 ṑoṑe; deṑḡṑṑi nua-ṑaṑṑaṑḡi a bel; ḡṑṑṑṑ ṑṑaṑa nemand a deṑ;  
 aillṑṑṑ ṑṑeṑṑa n-oen aṑṑe a ṑoṑṑ. Sciaṑ cobṑaṑaṑ cona ṑṑmac-  
 mac

<sup>t</sup> The text of this quatrain is corrected from Mac Morissy's paper copy, which was corrected by P. Connell, evidently from an old vellum MS., not now to be found.

<sup>u</sup> This is the poet's prophecy after the

event had occurred, rather judiciously introduced. Adamnan, the learned Abbot of Iona, in whose time this battle was fought, states, that St. Columbkille had delivered a similar prophecy to Aidan,

Wolves and flocks of ravens  
 Shall devour the heads of your heroes.  
 Until the fine clean sand is reckoned  
 The heads of the Ultonians shall not be reckoned<sup>t</sup>.  
 But prophecy is of no avail indeed  
 When the obstinate are on the brink of destruction !  
 Your men shall be separated from sovereignty,<sup>u</sup>  
 Your women shall be without constant goodness."

The king of Alba then said to Congal, "It is right for thee," said he, "to go into Britain to Eochaidh Aingces, king of Britain, for one of his daughters is my wife, and she is the mother of thy mother, and thou shalt receive aid in forces from him, and I shall guide thee to the house of the king of Britain, if thou wilt go."

Congal was thankful to him, and set out accompanied by thirty ships for Britain, until he reached the king's palace. His youths announced to the king and the chiefs of Britain that the king of Ulster had arrived, and the men of Britain and the king were rejoiced at it, bade him welcome, and asked him his news. And he told him his news fully, and his adventures between Alba and Erin.

An assembly was afterwards convened by them around Congal and the rest of the Ultonians, to hold a consultation on this project. When they were assembled at the meeting, they saw one great hero approaching them; fairest of the heroes of the world; larger and taller than any man; bluer than ice his eye; redder than the fresh rowan berries his lips; whiter than showers of pearls his teeth; fairer than the snow of one night his skin; a protecting shield with a golden  
border

king of Scotland, the grandfather of Domhnall Brec, which was actually fulfilled in Adamnan's own time: "Hoc autem vaticinium temporibus nostris completum est in *Bello Rath*, Domnallo Breconepe Aidani,

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sine causa vastante provinciam Domnill nepotis Ainmirech: et à die illa usque hodie adhuc in proclivo sunt ab extraneis, quod suspiria doloris pectori incutit.—*Vita Columbae*, Lib. III. c. 5. Trias Thau. p. 365.

K

mac oir fairi; dá érairig catá 'n a laim; cloidem co n-altaib déo, ocur co n-imdenuim oir for a táeb; ocur cen trealam laic lair olðarin; folc or-buidi for a éind, ocur gnuir áem corcupda lair.

Dá éaáaing éucu ir in dail, ocur arbert in níg cen a fiaðugad, co fepad in anfad peétair na dala, no in niofad airim a m-baðar na níg ocur na cat-milid olcena.

Iar poétain do rom a n-imel na dala, ni po airir go mainig co h-airim i pacaid ecoirc in níg, ocur po fuid for a laim deir, eoiri e ocur níg Ulad. Cid im ar fuidir famlaid? ól cách. Nir h-erbad firim anad a n-inad eli, ol feirium. Ocur o'r me fein do nigne inad dam, dia m-beit ann inad buid fepi olðareo ir ann no airirfimo. Tibir in níg ime, ocur arbert, bo cóir do a n-dernai. Iarraigir na fir pcela do, ocur innirid doib pcela in beáa ppeccairc; indarleo ni bui pa nim pcela nad m-bui aici; po graidairget co mori h-e itir firu ocur mna, for febur a ecoirc ocur a iplabpa. Airim mora lair; ni bui ir in oenac oen laech no fepad a n-imluad a lathair catá, ar a med ocur ar a n-aible. Iarraigir dó can a cenel, ocur cia a plonnuð. Arbert rum nácha ploinnead do neac ele, ocur ní innirfed doib-pium can a cenel nách a plonnuð.

Tiaðait na ploig ir in dun iar rin, ocur pagabar eirium a oenar a muig reachnon na tealcha forir a m-bui in τ-oenach. A m-bui nann conur paca oen duine cuice ir in tulair, aicnid for a eppad co m-ba filid in tí táimic ann, ocur fepaid failti firir, amail buid aicnid do h-e; ocur fuidir in filid aici for táeb na telca,

<sup>v</sup> *Knobs of ivory.*—Co n-altaib deo, i. e. literally, with knobs of teeth. Thenorthern nations were accustomed to ornament their swords with the teeth of the sea-horse.

<sup>w</sup> *Besides these.*—Oloapin should be properly written oloap rin, i. e. *than that*.

Oloap is an ancient conjunction, now entirely obsolete, the modern ma being substituted in its place; but it is explained in Cormac's Glossary by the Latin *quam*, and in the printed Dictionaries, by the English *above, more than*.



border *was* upon him; two battle lances in his hand; a sword with knobs of ivory<sup>v</sup>, and ornamented with gold, at his side; he had no other accoutrements of a hero besides these<sup>w</sup>; he had golden hair on his head, and had a fair, ruddy countenance.

He advanced to them to the assembly, and the king ordered that he should not be saluted, until it should be known whether he would remain outside the meeting, or advance to where the king and all the warriors were seated.

When he had arrived at the border of the assembly, he stopped not till he came to the place where he saw the countenance of the king, and he sat at his right hand, between him and the king of Ulster. "Why hast thou sat thus?" said all. "I was not ordered to remain any where else," said he, "and because it was I myself that selected the place, if there had been a better place than this, it is there I would stay." The king smiled at this, and said, "He is right in all he has done." The men then asked him the news, and he told them all the news in the present world, for there was not, they thought, a story under heaven which he had not; and they loved him very much, both men and women, for the goodness of his countenance and his eloquence. He had very large weapons, so large and massive that there was not a hero at the assembly<sup>x</sup> who could wield them in the field of battle. And they asked of what race he was, and what his surname was. He replied, that he was not accustomed to tell his name to any one, and that he would not tell them his tribe or surname.

The hosts then repaired into the palace, and left him alone outside, on the hill on which the meeting was held. When he had been here for some time, he perceived a man coming towards him to the hill, and he knew him by his dress to be a poet, and he bade him  
welcome

<sup>x</sup> *Assembly*.—Oenać, now always written of the people; but now it is applied to a cattle fair only.

τελέα, ocur ιαρραιγιρ pcela do. Innorid rium dó na h-uile pcel ba laind lair, áct nama n po ploind a čenel dó. Cía tupa anora, ol in τ-oglač anaichnīd, ocur can do čenel, ap atgeonra ipat filid. Eicep ocur filid in nīg adum comnaicpī, ol pe, ocur do paignid dúine in nīg do deačadur anora. Fearaid iapum pleochud mor ocur palcc anbaıl dóib, ocur ba pneacta cech pe pečt po pepad ann. Cuipid rium din a pciat itir in éicep ocur in pleochud, ocur lecid a apmu ocur a éiduid cača pcpin ppir in pneachta. Cid rin? ol in filid. Atber ppit, ol pe, dia m-beač airmitiu bud mo oldap po agum po gebtha-pa i ap th' égrī, ocur o na fil, ip am cuibidpī ppi pleochud inap in ti oca m-biač ecip. Ba buideč in filid de rin, ocur arperp ppir, diamad miač lat-ja tiačtain lim-ja a nočt do'm tiğ, po gebainn biač ocur pcp airčī duir. Maič lim, ol pe. Tiağait do čig in ecip ocur po gebit a n-daitin bíd ocur leanna and.

Ip and rin tainic tečtaire in nīg ap cenn in ecip. Arperp rum na pağad áct min bud toil d'on óglač anaichnīd bui malli ppir dul ann, arperp pcpin, ba coip dul ann, ap i pe riud in tpeap inad ip móo i pağbait filid achuingid .i. in oenach, ocur pcp banair, ocur pcp pleid; ocur n čicpa díim-ja ploig bpetan in oen maigin, ocur a n-dul uait-riu cen nī d' pağbail uaidib ap mo pon-ja. Tiağait do'n dún, ocur řuídīgčter iat ann, .i. in filid i pīadnairi in nīg, ocur eipum i maigin eli. Do berap biač doib, ocur točaitid a m-biač

co

<sup>y</sup> *I perceive*.—Ap atgeonra ipat filid would not be now understood in any part of Ireland; the modern form of the sentence is, oip airnīgim-pe ġup filid ču.

<sup>z</sup> *Would not go*.—Pağao, or more correctly Rağao, is the ancient Subjunctive mood of tčíğim, or tčídim, I go; and though this form is not given in any of the

printed Irish Grammars, it is still commonly in use in the south of Ireland. Račpač is the form given in the printed Grammars.

<sup>a</sup> *Unless it were*.—Min buo would be written mun bač in the modern Irish; it means *nisi esset*.

<sup>b</sup> Anaichnīd,—i. e. *unknown*, is written

welcome as if he were known to him. The poet sat down with him on the side of the hill, and asked him the news. The other told all the news he was desirous to hear, excepting only that he did not tell him the name of his tribe. "Who art thou thyself, now," said the unknown youth, "and what is thy race, for I perceive<sup>y</sup> that thou art a poet." "The Eges [i. e. *sage*] and poet of the king do I happen to be," said he, "and to the king's palace am I now repairing." A heavy shower then fell, consisting of intermingled rain and snow, and he put his shield between the poet and the shower, and left his own arms and battle dress exposed to the snow. "What is this for?" said the poet. "I say unto thee," replied he, "that if I could show thee a greater token of veneration than this, thou shouldst receive it for thy learning, but as I cannot, I can only say, that I am more fit to bear rain than one who has learning." The poet was thankful for this, and said to him, "If thou wouldst think proper to come with me this night to my house, I shall procure food and a night's entertainment for thee." "I think well of it," replied the other. They repaired to the poet's house, and got a sufficiency of meat and drink there.

Then it was that the king's messenger came for the poet, but the poet said that he would not go<sup>z</sup> unless it were<sup>a</sup> the wish of the unknown<sup>b</sup> youth that he should go; and the latter replied, that it was meet to go to the assembly, "for," said he, "there are three places at which a poet obtains the greatest request, namely, at a meeting, at a wedding, and at a banquet; and I shall not be the cause that the host of Britain should be assembled together in one place, and go away from thee without thy getting anything from them." They repaired to the palace, and they were seated there, the poet in the presence of the king, and the other elsewhere. Food was distributed to them, and they

according to the modern mode of ortho- a negative particle, which is equivalent graphy  $\alpha\kappa\alpha\iota\epsilon\nu\theta\acute{o}$ ; it is compounded of  $\alpha\kappa$ , to the English *un*, and  $\epsilon\nu\theta\acute{o}$ , known.



co m-ba paitéach iat. Arperet in filid ppiurum ríia n-dul ír in dún, dia tucta cnáim rmeapa for méir ina pīadnairí, cen a blaðad co bráth, ar atá a teglaç in ríç oçlach diana ðligeað ceç cnáim im a téit rmir, ocur dia m-brirter ðara aindoin-ríum h-e, ír eicē a comtróm ðe ðerç or ðo tabairt ðo-rum inð, no compiac for çalaib oen-rir, ocur per comlainð ced eiríum. Maith rín, ol re, co ð-tarð rom ðo çen-ça mo ðail pecha. Ní po an rum ðin co tarðad cnáim for méir ðo, ocur ðo beri láim for ceç cind ðe, ocur bririd itir a dí méir hé, ocur toimlid a rmir ocur a feoil ar a aitéli. At cīad cach rín, ocur ba h-ingnad leo. Inmirtet d'on laech úcud, diar ba ðligeð an rmir, a ní rín. Atçairç rein ruar co feirç moir, ocur co m-brut miled ða ðigail forr in ti po mill a çerí, ocur po ðomail a ðligeað. Ot conairc ríum rín ðo pa la epçur ðo'n cnáim ðó, co m-bui tri n-a ceann riar ar ð-treagað a incinne im edan a çloiginn. Atçairçret muinntir in ríç ocur a teglaç dia aipleç-rum 'n a ðigail rín. Teit ríum fúitib amail teit réç pa mindtu, ocur ðo çni aiplech forairb, co m-ba lia a maib oldait a m-bi. Ocur po teicçret in ðronç po pa beo ðib. Tíe ríum ðo ríoirí, ocur ríoirç for çualainð in ríled cedna, ocur po çab omun mor in ríç ocur in ríçan peme, ot connadair a çal cupad, ocur a luinde laic, ocur a brut miled ar n-erçí. Arperet-rum ríiu nar ba h-eail, ðoib h-e açt mine ticed in teglaç ír in teach ðo ríoirí. Ro ríad in ríç na ticçairí. Ro bean rum a çatçairr n-óir dia cind annrín, ocur ba caem a çnuir ocur a ðelb, iar n-érçí a ríoirç ríi feirç in catçairçhe.

At

<sup>c</sup> *Was brought.*—Çarðad is an ancient form of the modern *çugað*, i. e. *was given*, the past tense Indic. mood of *çugaim* or *çaðaim*. It often occurs in ancient MSS., but is not understood at present in any

part of Ireland.

<sup>d</sup> *He flung.*—Epçur is now always written upçur; it signifies a cast, throw, or shot.

<sup>e</sup> *He came again.*—Do ríoirí is gene-

they took of the food till they were satisfied. Before entering the palace the poet had told him [the unknown youth] if a bone should be brought on a dish in his presence, not to attempt breaking it, for there was a youth in the king's household to whom every marrow-bone was due, and that if one should be broken against his will, its weight in red gold should be given him, or battle in single combat, and that he was the fighter of a hundred. "That is good," said the other, "when this will be given I shall do my duty." He stopped not till a bone was brought<sup>e</sup> on a dish to him, and he put a hand on each end of it, and broke it between his two fingers, and afterwards ate its marrow and flesh. All beheld this and wondered at it. The hero to whom the marrow was due was told of this occurrence, and he rose up in great anger, and his heroic fury was stirred up to be revenged of the person who had violated his privilege, and ate what to him was due. When the other had perceived this he flung<sup>d</sup> the bone at him, and it passed through his forehead and pierced his brain, even to the centre of his head. The king's people and his household rose up to slay him in revenge for it; but he attacked them, as attacks the hawk a flock of small birds, and made a great slaughter of them, so that their dead were more numerous than their living, and the living among them fled. He came again<sup>e</sup>, and sat at the same poet's shoulder, and the king and queen were seized with awe of him, when they had seen his warlike feats, and his heroic rage and champion fury roused. But he told them that they had no cause to fear him unless the household should again return into the house. The king said that they should not return. He then took his golden helmet off his head, and fair were his visage and countenance, after his blood had been excited by the fury of the battle.

The

rally written and pronounced *apír* in the modern Irish, but in some parts of Munster it is pronounced *α pírτ*. It is probable that the ancients pronounced it *oo pírōi*.

Ατ ci ben ριζ όρεταν γλαc ocup lam in oγλάιγ, ocup bui 'γ a  
 peitem co παδα, ap ba mac̃tnugað mop le in painne óρδα at con-  
 nairc pá meór in miled, ap ni éainic for talmain painne a mac-  
 ramla, na cloc̃ ba pepp oldar in cloc̃ do pala ann. Ocup po  
 iappaçt in ριgan pcela in painne do'n laech anaiçm̃. Atbert  
 rum ppur in ριgain, ip agum atair p̃erin do pala in painne .i. ag mac  
 Obéid ag ριγ \* \* \* \* . Conað ann arbert ρi.

Canar tάνγair a laich loip,  
 ce éuc duit in painne oip,  
 no ca típ ap a tapγa?  
 mo chin cach pa comar̃da.

'Dom atair p̃ein do bi ρin,  
 ag mac Obéid ingantair;  
 ip amlaid pp̃ith painde in ρip,  
 ag laec̃ a comlann oenp̃ip.

A derim-ρi ρiut-ρα de,  
 ip derb lem 'p ip air̃te,  
 p̃eizh mo cp̃aide co b̃r̃áth m-bán,  
 agud ðechp̃ain a macan. Can.

Ocup po páγair in painne agum-ρα in tan at bat̃ p̃erin. Ot  
 cuala umop̃o in ριgan ρin, po buail a bara, ocup po éuairc a h-uçt,  
 ocup po p̃cip̃ a h-agaid, ocup do pad a callad ριgñaide for̃p in  
 teim̃d i p̃iaðnairi çair̃h, ocup do pad a paíð guil ep̃ti ip ρin. Cid  
 ρin a ριgan? ol cách. Nīn. ol ρi, mac po n-ucup do'n ριγ, ocup do  
 deçaid uaim atá p̃ic̃it m-bliadain ann anop̃a, do p̃oglam γair̃ced  
 p̃eaçnón in dom̃ain, ocup ip aic̃i po bui in painne p̃il im laim in  
 ócláιγ ucud. Óáιγ do biup̃ra aic̃ne p̃air, ap ip ocum p̃ein po buí i  
 top̃ac̃, co puc in mac laip h-é in tan po im̃tiγ uaim.

Ocup

<sup>f</sup> *Obeid*.—This is evidently a fictitious  
 character, and introduced as such by the  
 writer.

<sup>g</sup> *Callad*,—callad.—This word is now  
 obsolete in the modern Irish language, but  
 it is preserved in the Erse, and is explain-



The wife of the king of Britain saw the palm and hand of the youth, and viewed them for a long time, and she much admired the golden ring which she saw on his hand, for there came not on earth such a ring, or a stone better than the stone it contained. And the queen asked the unknown hero the history of the ring. The hero answered the queen: "This ring belonged to my own father, the son of Obeid<sup>f</sup>, king \* \* \* \* ." And she said:

*Queen.*—"Whence hast thou come, O great hero!

Who has given thee the golden ring?

Or what is the country from which thou hast come?

My love is upon every one who bears thy mark."

*Hero.* — "My own father had this *ring*,

The son of the wonderful Obeid;

And *the source* whence the champion's ring was obtained

Was from a hero in single combat,"

*Queen.*—"I say unto thee of it,

It is certain, it is positive,

My heart is wearied for ever,

From viewing thee, O youth."

"And he left me the ring after his death," *said the hero*. When the queen heard this she wrung her hands, and struck her breast, and tore her face, and cast her royal "callad<sup>g</sup>" into the fire in the presence of all, and she then screamed aloud. "What means this, O queen?" said all. "It is plain," said she, "a son whom I brought forth<sup>h</sup> for the king, and who went away from me twenty years ago, to learn feats of arms throughout the world, had the ring which is on the hand [finger] of yonder youth, for I recognize it, as it was I myself that had it first, until the son took it with him, when he went away from me."

And

ed by Shaw as signifying a *cap*, a *wig*, &c.

It is not unlike the Irish *caille*, a cowl, (*cucullus*), or the English *cowl*.

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<sup>h</sup> *Brought forth.*—*Mac po n-ucur do'n pīg* would be written in the modern Irish *mac do puḡar do'n pīg*.

L

Ocup ro gab for lam-comairt moir ar a aile rin, cuma deirb  
 leo co n-eibelað, mine pagbað fuptaðt fo cedoir. Teit rium  
 iarium i comfocur do'n rigain, ocur atbert fria, dia n-derinneta  
 rún forim-ra, a rigain, ol re, ro inderaino rcela do mic duit. Ro  
 gell ri co n-a luga, co n-dingneao. Mui do mac, ol re, a rigain,  
 ocur ip me deaðaio uait do foglainn gairced timcell in beata.  
 Ni ro creio ri rin, gu ra déch a rlinnen deap. Cio rin, a rigain,  
 ol re. Nín, ol ri, in tan ro iméig mo mac uaim, do raður gráinne  
 óir fo barr a rlindein deir, do ren uaire ocur do comairta fair.  
 Mara tura mo mac, fo gebra rin indat. Fécaio iarium, ocur  
 ruair an comairda amail ro raio, ocur ro buail a bara do riúiri,  
 tri a mac eolchaire do éeet ocur arbert, ip truaig in gnim ro  
 b'ail duib do denam a rig .i. ar n-oen mac a n-dír do marbað cen  
 cinaio dot muinntir, ocur ro airneio amail for ruair an comairda  
 remraioite fair. Ni ro creio in rig cup bað h-e a mac no beith  
 and. Cio na creioe a n-abair in rigain, a rig bpetan? ol Congal.  
 Atbertia friot a adbor, ol in rig. Baðurá pechtur ocur dail  
 mor imum ip in dun ra iar n-iméet mo mic uaim, conur paca  
 buioin moir éugam: ced laeð a lin; oen óglach pempu ocur folc  
 ruao fair; ip é ba toireð doib. Iarraigteri rcela dib, arbert  
 in t-oglað ruao ucud gur ba mac dam-ra h-e, ocur gur ba éugam  
 éainic. Iarfaet cách dim-ra in ba rír rin, ocur ni tarður nach  
 ppegra forro, aet ro faemuir a beit 'na mac dam, ar na tírta  
 rrim flaitiur o anraðuib bpetan. Ocup iarraigim a ainm de.  
 Atbert

<sup>i</sup> *I will tell thee.*—Ro inderaino would  
 be written in the modern Irish oo  
 inneóramn. It is the subjunctive form  
 of the verb innipim, I tell, or relate.

<sup>j</sup> *As an amulet.*—Sean uaire, which  
 literally means, the *luck of an hour*, is ex-  
 plained by P. Connell, in his MS. Dic-  
 tionary, “transitory or temporal bless-

ing, prosperity, success, or happiness;”  
 but it appears from the application of the  
 term in the text, and from other examples  
 of its use, to be found in the best Irish  
 MSS., that it also means an amulet, or any-  
 thing which was believed to insure luck  
 or success, or bring about a lucky hour.

<sup>k</sup> *If thou be.*—Mara is used in the best

And she proceeded after this to wring her hands so violently, that they thought she would die, unless she should get immediate relief. He [the unknown youth] afterwards went over near the queen, and said to her, "If thou wilt keep my secret, O queen, I will tell thee<sup>i</sup> news of thy son." She promised on her oath that she would keep the secret. "I am thy son," said he, "O queen! and it is I that went away from thee to learn feats of arms around the world." She believed him not, until she looked at his right shoulder. "What is that for, O queen?" said he. "It is not difficult," said she. "When my son went away from me, I put a grain of gold under the top of his right shoulder as an amulet<sup>j</sup> and a mark upon him. If thou be<sup>k</sup> my son, I will find this in thee." She then looked, and found the mark as she had said; and she wrung her hands again, for the return of her lamented son, and she said, "Pitiful is the deed thou hast desired to do, O king, namely, to have the only son of us both killed without any crime by thy people," and she told how she had found the mark above mentioned upon him. The king did not believe that it was his son who was present. "Why dost thou not believe all that the queen says, O king of Britain?" said Congal. "I will tell thee the reason," replied the king. "After the departure of my son from me, I was on one occasion in this palace with a large assembly about me, and I saw a large troop approaching me: one hundred heroes was their number, and one youth was before them with red hair; he was their chieftain. They were asked the news, and the red-haired youth said that he was a son of mine, and that it was to me he came. All asked me if this were true, but I made them no answer, but agreed that he was my son, in order that the warriors of Britain might not oppose my reign. And I asked him his name. He replied that his name was Conan (for that was the name

and most ancient Irish MSS., for the modern *mú'p*, which is compounded of *má*, *if*, and the assertive verb *ip*, and signifies literally, *si esses* or *si esset*.



Ατβερετ ρυμ ζυρ βα Conán α αιnm; uair βα Conan αιnm in ced mic bui ocum-ρα, ocur po παιδιυρα ρριρ, cuairt δρεταν do εαβαιρετ, ocur τεετ α cind bliadna dom' ραιγιδ. Iar nabarach duin din ιρ in dail cedna, at ciam buidin moir ele cugainn; ced laec a lin rein, oglac pempu, ocur folc find fair. Iarραιγιτ in ριρ ρcela de, atβερετ ρυμ in cedna, ζυρ βα mac dam-ρα h-e, ocur βα Conan α αιnm. Ocur arpeptra ρριρ, cuairt δρεταν do cup, map in cedna. Iρ in tpep laa umoppo at ciam buidin n-dímoir aile cugaind, móo oldap cac buiden oile; τρι ced laec a lin. Oglac cruéach pempu, ailli do laecáib in domain; folc dond fair. Tic cugaind iar ρin, ocur arpeptra cumad mac dam-ρα, ocur cumad Conan α cōmainm. Arpeptra in cedna ρριρ; ocur ιρ aipe ρin, α Congail, ol in ριγ, nac cpeidim-ρι cumad h-e in laec ucud mo mac, ap in triup ρin do ρád zó im agaid. Iρ ead ιρ cōir ann, ol Congal, dia tirat in triap ρin do'n dun, compac doib ocur do'n laec ucut ap galáib oen-ριρ, ocur cipe dib tí arρ, α beic 'n-a mac agut-ρα. Iρ cead lim, ol in ριγ.

Αναιτ and in adaid ρin, ocur epγιρ Conan Rod co moch iar na bárach, ap ιρ e ba mac dilep do'n ριγ, ocur τειτ do deépin in τ-ρροτα, boi i compocur do'n dun, ocur bui ag faircepin ρορ nelláib aeoir, ocur arpeptra at cim nél pola op cind Conain Ruaid, ocur nel pola op cind Conain Find, ocur nιρ ρil op cind Conain Duind; ocur α dee nime, ol pe, cped beipuy Conan Donn arρ cen tuicim lim-ρα? ap ιρ lim tuicir in di Chonan aile. Conad ann arpeptra:

Ατ ciu triap miled 'ρα μαγ,  
co n-eirped n-álaind n-ingnad,

ρil

<sup>1</sup> *The men.*—In ριρ, now always written na ριρ. It is curious that in very ancient and correct MSS., in, which is the

singular form of the article, is found joined to nouns in the plural number.

<sup>m</sup> *Greater than.*—Moo oloap, would be

name of the first son I had), and I then told him to make a circuit of Britain, and to come to me at the end of a year. On the next day, as we were at the same assembly, we saw another large troop approaching us; their number was one hundred, and there was a youth before them having fair hair. The men<sup>l</sup> asked the news of him, and he replied that he was my son, and that his name was Conan. And I told him in like manner to make the circuit of Britain. On the third day we saw a very large troop, greater than either of the preceding<sup>m</sup>; three hundred heroes their number. There was a fair-formed youth before them, the fairest of the heroes of the world, with brown hair. He came on to us, and said that he was a son of mine, and that his name was Conan. I told him the same; and it is for this reason, O Congal," said the king, "that I do not believe that yon hero is my son, for the other three had told me a falsehood to my face." "The most proper thing to be done," said Congal, "would be, should the other three come to the palace, to get them and this hero to fight in single combat, and whichever of them should come off victorious to adopt him as thy son." "I am willing to do so," said the king.

They remained so for that night, and early in the morning Conan Rod,—who was the king's real son,—rose and went out to view the stream which was near the palace, and he viewed the clouds on the sky, and said, "I see a cloud of blood over Conan the Red, and a cloud of blood over Conan the Fair, but none over Conan the Brown-haired, and O Gods of heaven, said he, what will save Conan the Brown-haired from falling by me? For the other two Conans shall fall by me;" and he said:

"I see three heroes in the plain,  
With suits beautiful, wonderful,

There

written, in the modern Irish, *mo mÁ*. In though it is stated by the modern Gram-  
ancient MSS. long vowels, especially those marians that this is contrary to the genius  
of the broad class, are often doubled, of the Irish language.

fíl uairtib, fíu h-uair fepgi,  
nel na pola por-depgi.

Nel pola op cind Conain Ruaid,  
ip do dén a dímbuid;  
in cedna op cind Conain Fínd  
in eppid alaind imínd.

Nip gab claidem, nip gab rciať,  
nip gab eirped traeaťa triať,  
nip gab gairced ip gnom glann,  
laec ná ppeigepaind comlonn.

Ni uil op cind Conain Duind  
nel na pola por fegaim,  
depgrat-ra mo lainn i n-diu,  
pori na Conanaib at ciu. At ciu.

At ci iar pin buidin moir cúici ip in dpočat, bui tapr in rpuť,  
ocur at ci oen laech puad mori pempu, ocur aicnir h-é. Ocur  
arperť ppir, cia lán bud fepi lat agud do ní no tállad porp in  
dpochat ra? Arperť rum, ba h-e a lan oir ocur argrat. Fip,  
ol re, mīdat mac-ra dō'n piz, acht mac cepdai, no fip po gñi nach  
aicdi éicín di óri, no di argrat, ocur po gebara báp ind. Fepait  
comlann iapum, ocur mapbēar Conan Ruad ann. Arperť mac  
in piz, .i. Conan Rod, fpi muinntir in fip por mapb, dia n-innirēd  
neac uair dam, in fip in aichne do padur porp in laech, po ainc-  
pind rib. Fip, ol riat, ni tapd neac por biť aicne bára fepi iná  
in aicne do padair por ár tigrina, ar ba mac cepdai a tuaircept  
bpetan h-e, ocur tainic trua bopprad n-aicenta, co n-ebairť co  
m-bad mac d'on piz h-e, o po cúalai a beirť cen mac oca.

ΤΙC

<sup>n</sup> *Over the bridge.*—Dpočat is now ge-  
nerally written Dpoičead, and the word is  
usually applied to a stone bridge. It is un-  
questionably a primitive Irish word, and is

given as such in Cormac's Glossary. It was  
probably applied by the ancient Irish to a  
wooden bridge, as we have no evidence that  
they built any bridges with stone arches ;



There is over them, for an angry hour,  
 A cloud of deep red blood.  
 A cloud of blood over Conan the Red,  
 Which to him forebodes defeat;  
 The same over Conan the Fair  
 Of the beautiful battle dress.  
 There has not taken sword, there has not taken shield,  
 There has not taken battle dress to defeat a chief,  
 There has not followed chivalry and valorous deeds,  
 A hero whose challenge I would not accept.  
 There is not over Conan the Brown-haired  
 A cloud of blood that I can see:  
 I shall redden my blades to-day  
 Upon the Conans whom I see."

After this he beheld a large troop coming towards him over the bridge<sup>n</sup> which was across the stream, and he saw one large red-haired hero before them, whom he recognized. And [*Conan Rod*] said to him, "Of what wouldst thou wish to have this bridge full?" The other replied, "of gold and silver." "It is true," said the other, "that thou art not a son of the king, but the son of some artisan who constructs something of gold or silver; and thou shalt die here." They engaged in single combat, and Conan the Red was slain. And the king's son, Conan Rod, said to the people of the man whom he had slain: "If any of you will tell whether I have judged truly of the hero, I will spare you." "Truly," said they, "no one ever judged another better than thou hast judged our lord; for he was the son of an artisan from North Britain, and hearing that the king had no son, he came, through pride of mind, and said that he was the king's son."

The

but they built wooden bridges at a very early period. See Duaid Mac Firbis's Pedigrees of the ancient Irish families, [MS. in the Library of the R. I. A.] p. 508, where he mentions the erection of Droichead na Feirsi, and Droichead Mona Daimh.

Τις ιαρομ in δαπα περ διb ζυρ in δροχατ, ocur po ιαρραιζ  
pium de in cedna. Αρπερτ ρum ζυρ ba h-e a lan de buaib, ocur  
ζροισib, ocur ταιντιb. Πίρ, ol ρe, νιδατ mac-ρα do'n ριζ ιτιρ, αέτ  
mac bpiuζaδ, ocur ρip τόcaid ocur conaich. Scucaid éuici iapum  
ocur ben a éeann de; ocur ιαρραιζip δια muinntip, in ba πίρ in  
aíene. Πίρ ol ιατ.

Ατ cιατ umoppo in τρερ m-buidin éucaí; oen laeé mori ι τοραé  
na buidne ρin, co τpi ééd laeé ina παρpaδ. Τειτ Conan ina  
éoinne πορρ in δροéατ cedna, ocur ιαρραιζip de, cia lán ba deach  
lair aici do ní no éallad πορρ in δροchaτ cedna. Αρπερτ ρum  
ζυρ ba h-e a lan do laeéaib, ocur cupadaib, pa oen ζnim, ocur  
oen ζairced ρpup ρein. Πίρ ρin, ol Conan, ατ mac ριζ-ρα, ocur  
νιδατ mac do ριζ bpetan. Πίρ, ol ρeipium, νιδam mac-ρα do ριζ  
bpetan, αέτ am mac do ριζ Lochland: ocur m'átauρ po mapbta  
ι pill, la bpatauρ do buidm, τpια éangnaéτ, ocur po indappuptauρ  
mip iap mapbad m'átauρ. Ocur ot cualai ριζ bpetan cen mac  
oca, tanaz πορ a amup d'paζbaíl éuζanta ρloiζ ocur poépaide  
lim, do diζail m' átauρ. Ocur ip e ρin ip ρip ann, ocur ni éomépé  
ppit-ρα imon plaitiup naé duéaiζ dam. Do ζmιατ a n-dip ρíd  
ocur cópu and ρin, ocur tecait ip in dun zo h-airm a m-bui ριζ  
bpetan ocur Congal, ocur innipit a pcela ann leth πορ leit. Ba  
maité la cách uile in pcel ρin; ocur arpepτ din in ριζ, do beppa  
tuilled depbta πορρ in mac pa. Cía depbad? ap Congal Claen.  
Nín. ol ρe; dún pil aζum-ρα a n-imel bpetan, .i. Dún da lacha a  
ainm

° *Same valour and prowess with myself.*—  
This was the true test of royal descent.  
O'Dea, chief of Kinel-Fearmaic, in Tho-  
mond, was wont to say that he would ra-  
ther have the full of a castle of men of the  
family of O'Hiomhair, now Ivers, than a  
castle full of gold. Questions of this kind

are very frequently put in old Irish legends  
to different persons, to test their disposi-  
tions, of which see remarkable instances  
in the Life of St. Caimin of Inis Cealtra,  
Colgan Acta SS. ad Mart. 25, p. 746.

° *King of Lochlann.*—The ancient Irish  
writers always called Denmark and Nor-

The second man came on to the bridge, and he asked him the same: he said he would rather have the bridge full of cows, horses, and flocks, *than of anything else*. "True," observed the other, "thou art not the son of the king, but the son of a brughaidh [farmer], or of a man of riches and wealth." He then sprang upon him, and cut off his head, and asked his people if he had judged truly. "Truly," they replied.

They soon saw a third troop coming towards them: there was one great hero in the front of this troop, having three hundred along with him. Conan went to meet him at the same bridge, and asked, "of what wouldst thou wish this bridge full?" He answered, "*I would wish it* full of heroes and champions of the same valour and prowess with myself." "True," observed Conan, "thou art the son of a king, but not of the king of Britain." "True," said the other, "I am not a son of the king of Britain, but I am a son of the king of Lochlann<sup>p</sup>: and my father having been treacherously killed by his own brother, they banished me immediately after killing my father; and having heard that the king of Britain had no son, I came to him to solicit aid in hosts and forces from him, to take revenge for my father. This is the truth, and I will not contend with thee about a kingdom which is not due to me." Both then made peace and a treaty with each other, and they repaired to the palace where the king of Britain and Congal were, and there told their stories on both sides. All were pleased at this news; but the king said, "I will impose more proof on this son." "What proof?" asked Congal Claen. "It is not difficult," said he: "I have a fort on the borders of Britain called  
the

way by this name. Duald Mac Firbis, the last of the hereditary antiquaries of Lecan, says, that the ancient Irish writers call the inhabitants of Dania by the name Dub-Lochlannaiġ, i. e. Black Lochlanns, and the

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inhabitants of Norwegia, by Fionn-Lochlannaiġ, i. e. white or fair Lochlanns. See *Mac Firbis's Pedigrees* (Marquis of Drogheda's copy), p. 364; also O'Flaherty's *Ogygia*, part iii. c. 56, and O'Brien's *Irish*

M



ann; α τά διν cloč ampa ip in dun rin, ocur ni gluaipeann ppi  
 bpeig, ocur ni fédann pep pingaile α τογλαραάτ nách α τογβαίλ;  
 ocur α τατ δα each oen δατά ocum-ρα ip in dun cedna, ocur ni  
 πιτάιτ φα neac fo gni goi co bpiáth; ocur τιαδρα γυρ in dun rin  
 δια δερβαδ φορτ-ρα in ppi atberi ppiim. Oo gniτher pamlaio  
 uile: τόγβαίδ Conán in cloch, ocur πιτάιδ na h-eocu φοι; ut διαιτ  
 in πιγ:

Cloch α ταιν-Ούν δα lača,  
 ip ppi α comτpom δ'όρ δατά,  
 ni gluaipeann le bpeig cen bpaθh,  
 ip ní gluaipeand pingalach.

M' eich-pi peim ip pepipdi α n-γnai,  
 co bpač ni gluaiπιτ le γai,  
 gluaiπιτ le pípinde pinδ,  
 ip luač áγarτα α n-épim.

Δια ppi in bud tu mo mac,  
 α éuingio calma comnapτ,  
 pačad i n-diu amac go moch,  
 γυρ in dun α fuil mo cloch.

Cloch.

Timolaid Congal iar rin ploig Saxan ocur α πιγ, .i. Γαριb, mac  
 Rogairb, ocur ploig na Fpaingce ocur α πιγ, .i. Δαιρbpe, mac  
 Dornnmair, ocur ploig bpetan φα Conan Rod, mac Eachach  
 Aingcip, ocur ppiu Alban φα ceitpe macairb Eachach buide, .i.  
 Aed

Dictionary in *voce* LOCHLANNACH, where the  
 name *Lochlann* is explained *land of lakes*.

° *The Fort of the Two Lakes*.—Ούν δα  
 lacha. The editor has not been able to  
 find any name like this, or synonymous  
 with it, in any part of Wales. Whether  
 it is a mere fictitious name invented by  
 the writer, or a real name then existing,

it is not easy now to determine.

<sup>p</sup> *A noble stone*.—This stone was some-  
 what similar to the Lia Fail and other ma-  
 gical stones of the Irish Kings.

<sup>q</sup> *Garbh, the son of Rogarbh*,—i. e. Rough,  
 the son of Very Rough; he is evidently a  
 fictitious personage.

<sup>r</sup> *Dairbhre, the son of Dornmhar*.—Must

the Fort of the two Lakes<sup>o</sup>. In this fort is a noble stone<sup>p</sup>, which does not move at falsehood, and a murderer cannot move or raise it; and I have in the same fort two steeds of one colour, which would never run under one who tells a falsehood. Do thou come to this fort to prove on thee whether what thou tellest me be true." This was accordingly done: Conan raised the stone, and the steeds ran under him. And the king said:

"A stone which is at Dun-da-lacha  
Is worth its weight of bright gold,  
It moves not at falsehood without betraying it,  
And a murderer cannot move it.  
My steeds, too, of beautiful appearance,  
Never will move at falsehood,  
*But* they move with fair truth,  
Their motion is quick and agile.  
To prove whether thou art my son,  
O brave puissant champion!  
I will go forth early this day  
To the fort in which my stone is.

A stone," &c.

After this Congal assembled the forces of Saxonland with their king Garbh, the son of Rogarbh<sup>a</sup>, and the forces of France, with their king Dairbhre, the son of Dornmhar<sup>r</sup>, and the forces of Britain under Conan Rod<sup>s</sup>, and the men of Alba under the four sons of Eochaidh

be also considered as a fictitious personage, as there was no king of France of this name, or of any name of which it could be a translation, at this period. Dagobert, son of Clotaire II., was king of France in the year 638, when the Battle of Magh Rath was fought.

<sup>s</sup> *Conan Rod*.—Conan appears to have been very common among the ancient Britons, as the proper name of a man, but no prince Conan is recorded as having lived exactly at this period, and we must therefore conclude, that this Conan was an ideal personage.

Αὐτὸς ἐν ἐρρίθῳ ὑαίνῃ, ὀκύρ Κογγάλ μὲνθ, ὀκύρ Σuibne, ὀκύρ Δομ-  
 νάλλ ὀρεὰς, ἀ ρίννρερ. Δὸ βερτ λαίρ υἷλε ἐν λῖν ρλόγ ρῖν, κο  
 ταρδρατ κατ δὸ Δομνάλλ κο ρεραῖβ Ἐρὲνν ἰμε, ρορ Μυῖζ Ρατθ,  
 κο ταρὰδ ἀρὲς cern ἐτυρρῦ, ὀκύρ κο τορχαίρ Κογγάλ Κλαέν ἀνν.  
 Ἀρ ἰτε ρῖν τρῖ buada ἐν catha, .i. μαῖθμ ρῖα ν-Δομνάλλ ἰνα  
 ρῖρῖννε ρορ Κογγάλ ἰνα γοῖ, ὀκύρ Σuibne δὸ δὺλ ρῖρ γεαλτατ ἀρ ἀ  
 μέδ δὸ λαῖθῖβ δὸ λεραῖζ, ὀκύρ ἐν ρερ δὲ ρεραῖβ Ἀλβαν δὸ δὺλ δῖα  
 τῖρ ρερῖν cern λυῖζ, cern βαῖρς, ὀκύρ λαεὲς αἷλε ἰ leanmair de.

Ro marb dín Cellach, mac Maicaba, Conan Rod, .i. mac ρῖζ  
 ὀρεταν ρορ γαλαῖβ οὐν-ρῖρ, ὀκύρ ρο μαρβτὰ δῖν νὰ ρῖζῦ ὀκύρ νὰ  
 τοῖρῖζ ὀλθεὰνα τρῖ νερτ cmlaind, ὀκύρ τρῖα ρῖρῖνδὲ ρλατὰ ἐν ρῖζ,  
 .i. Δομνάλλ, μῖς Αὐδα, μῖς Αἰνμῖρεχ; ὀκύρ τρῖα νερτ ἐν κατ-  
 μῖλεδ ἀμρὰ, .i. Κελλαὲς, mac Maicaba, .i. mac ἁρατθαρ Δομνάλλ:  
 ἀρ ἐν ρο μαρβαδ λαεχ νὰ κατ-μῖλεδ δὸ κλανναῖβ Νεῖλλ ἰρ ἐν cath  
 nach δῖγελὰδ Κελλαχ τρῖα νερτ cmlaind ὀκύρ ἰμβυαῖλτῖ. Κο νὰ  
 τερνα δ' Ὑλλταῖβ ἀρρ ἀτ ρε κέδ λαεὲς νὰμά, ρο ἐλαδαρ ἀρ ἐν  
 ἀρμυῖζ ρὰ ρερδομῦν, mac Ἰμομαῖν, .i. λαεὲς ἀμρὰ δ' Ὑλλταῖβ ἐν  
 τῖ ρερδομῦν. Νῖ τερνα δῖν δ' ἀλλμαρὰκαῖβ ἀρρ ἀτ Δὺβδῖαδ  
 δῖρῖ, δὸ δεακάδ ρῖρ ρολυαμαῖν ἀρ ἐν κατ, ὀκύρ ἐν ρο αἰρῖρ κο  
 h-Ἀλβαν,

<sup>†</sup> *Three Buadha*.—These three remark-  
 able occurrences, which took place at the  
 Battle of Magh Rath, are also mentioned  
 in an ancient MS. in the Stowe Library, of  
 which Dr. O'Connor gives a full description  
 in the Stowe Catalogue, and which was pub-  
 lished by Mr. Petrie, in his *History and*  
*Antiquities of Tara Hill*, p. 16, *et sequent*.  
 But Dr. O'Connor has entirely mistaken the  
 meaning of the passage, as I shall prove  
 in the notes to the Battle of Magh Rath.

<sup>u</sup> *The going mad of Suibhne*.—A distinct

story was written on the madness of this  
 Suibhne, giving an account of his eccen-  
 tricities and misfortunes, from the period  
 at which he fled, panic-stricken, from the  
 Battle of Magh Rath, till he was killed by  
 a clown at Tigh Moling, now St. Mullins,  
 in the county of Carlow. A copy of this  
 story, which is entitled *Buile Shuibhne*,  
 i. e. Suibhne's Madness, is preserved, post-  
 fixed to the Battle of Magh Rath, in No.  
 60 of the collection of Messrs. Hodges and  
 Smith, Dublin. It is a very wild and ro-



Eochaidh Buidhe, namely, Aedh of the Green Dress, Congal Menn, Suibhne, and their senior [i. e. *eldest brother*] Domhnall Brec. And he brought all these forces with him, and gave battle to Domhnall and the men of Erin around him, on Magh Rath, where there was a slaughter of heads between them, and where Congal Claen was slain. These were the three “Buadha” [i. e. *remarkable events*], which took place at the battle, viz., 1. The victory gained by Domhnall in his truth over Congal in his falsehood. 2. The going mad of Suibhne, in consequence of the number of poems written upon him<sup>u</sup>; and, 3. The return home of a man of the men of Alba to his own country, without a boat or barque, with another hero clinging to him.

Cellach, the son of Maelcobha, slew Conan Rod, the son of the king of Britain, in single combat, and all the other kings and chieftains [*who had assisted Congal*] were slain by dint of fighting, and through the truth of the prince, Domhnall, the son of Aedh, son of Ainmire, and through the puissance of the illustrious warrior, Cellach<sup>v</sup>, the son of Maelcobha, that is, the son of *king* Domhnall's brother: for there was not a hero or champion of the race of Niall slain in the battle, whose death was not revenged by Cellach by dint of battle and fighting. So that there escaped not of the Ultonians from the battle but six hundred heroes only, who fled from the field of slaughter under the conduct of Ferdoman<sup>w</sup>, the son of Imoman, a renowned hero of the Ultonians. There escaped not *one* of the foreigners save Dubhdiadh, the Druid, who fled panic-stricken from the battle, and

mantic story, but is valuable, as preserving the ancient names of many remarkable places in Ireland, and as throwing curious light upon ancient superstitions and customs.

<sup>v</sup> *Cellach*. — This Cellach afterwards reigned conjointly with his brother Conall

for twelve years, as monarchs of Ireland, that is, from the year 642 to 654.

<sup>w</sup> *Ferdoman, son of Imoman*, is not mentioned in the Irish Annals, nor is his name to be found in the genealogies of the Clanna Rudhraighe, though he seems to be a real historical character.

h-Albain, cen luinḡ, cen baipc, ocup laech maipb ı lenmain dia  
leath-choip; daig po cuip Congal ḡlap ı cengal ıtip cec n-dip dia  
muinntip, aḡ cup in caṡa, co ná teichead neach dib o céli, amail  
do clanda Conaill ocup Eogain, tipa popcongair Conaill, mic  
baedain, mic Nindeda, in rig-miled ampa. Conid amlaid rin po  
cuipret in cath.

Conad Flead Dúin na n-ḡéd, ocup tucair caṡa Muige Rath  
comice rin iar rip.

<sup>x</sup> *So far the true account.*—This is the usual manner of terminating ancient Irish stories. The reason evidently is to prevent mistake, as the old MSS. are so closely written that it would not be easy to distinguish their several tracts without such remarks, to show where one ended and another commenced.—See the conclusion of the tale of Deirdre, in the Transactions of the Gaelic Society of Dublin, vol. i. p. 134, where Mr. Theophilus O'Flanagan has written the following note on this subject:

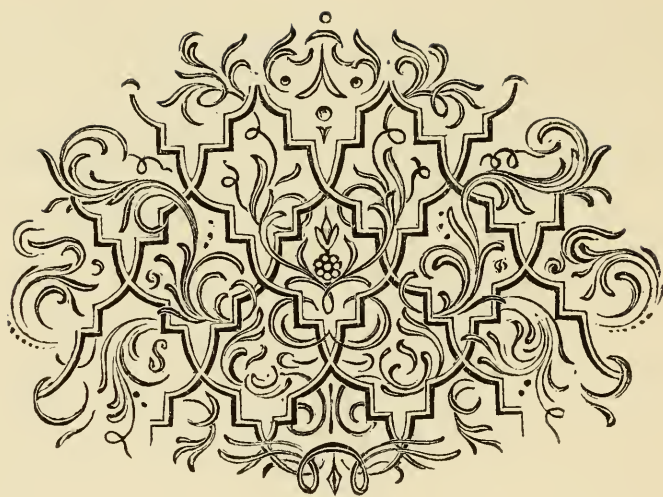
and who made no delay till he reached Alba with a dead hero tied to one of his feet; for Congal had tied every two of his people together in the battle with a fetter, that the one might not flee from the other; and the races of Conall and Eoghan did the same by order of Conall, the son of Baodan, son of Ninnidh, the renowned royal champion. And thus they fought the battle.

So far the true account<sup>x</sup> of the Banquet of Dun na n-gedh, and the cause of the Battle of Magh Rath.

*“Such is the sorrowful tale of the children of Usnach.”*—“This is a manner of terminating our stories in old manuscripts. The obvious cause is to prevent mistake, as well as to call attention back to the poetic or historical detail. The old manuscripts

are so closely written, that it is not easy to distinguish their several tracts without such marks; and next, it is suggested, that one reading is not sufficient to appreciate the value of a composition.”





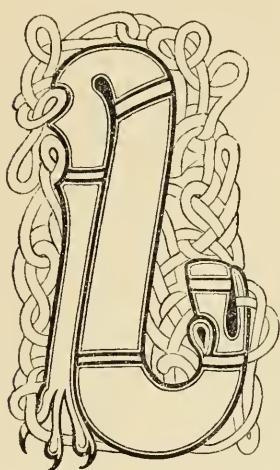
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CATH MUIGHÉ RATH.

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## CATH MUIGHÉ RATH.



AID ME FÍLÍD FUPPUNNUÍD; LÍTER ME CACH COMAR-  
 BUR; TEIBEAD ME TUR TINDRCEADAIL; FUAFAÍT ME FEAR  
 FURÓGRA. CONAD ÍAT RÍN NA CEITRE COMFOCAIL  
 CUIBÍDÍ, CUMADÍ, CHIALLTARCTEACHA, PO OIRDAIGEADAR  
 UGDAIR 1 N-UR-TUR GACHA H-ELADNA, OCUR 1 TINHRCEADAIL CACHA  
 TREAPA. AÍCT CENA ÍR E PAT FOILLRIGETÍ NA FOCAL FEICEAMANTA  
 FÍLEAD

The initial letter *U* is taken from the vellum MS. in the Library of Trinity College, Dublin, from which the text of this tale has been transcribed. The Society are indebted to Dr. Aquilla Smith for the drawing from which the wood-cut was engraved.

<sup>a</sup> *A poem.*—This introduction to the battle of Magh Rath is very obscure, and seems rather irrelevant, like the proems to many other ancient productions. The ancient Irish writers were accustomed to

quote the proverbs and dark sayings of their poets as arguments of wisdom, but many of these sayings are so obscure to us of the present day, that we cannot see the wisdom which they are said to have so happily communicated to our ancestors.

<sup>b</sup> *Animating bard.*—The word *fuppunnúid* is explained in O'Clery's Glossary, by the modern words *lapaó no foillriuḡaó*, i. e. to light or explain, and in a vellum MS. in the Library of Trinity College, Dublin, (H. 2. 16.) p. 552, by *foillriuḡaó* only.





## THE BATTLE OF MAGH RATH.

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Poem<sup>a</sup> for the animating<sup>b</sup> bard. A letter for every succession. Consideration before commencing. Development<sup>c</sup> for a proclaimer:—These are the four fit, meet, and expressive maxims which authors have ordered *to be placed* at the beginning of every composition, and in the proem of every battle-narrative. And the reason that these scientific words of the poets are exhibited to

It is used by Duald Mac Firbis in the sense of lighting, igniting, kindling, as *Ar ir é no bioð ag fuppannað canole ar béalaib Æéðá, mic Airt Uí Ruairc, an tan no bioð ag fiteóllacé,* “for it was he was used to *light* the candle before Aedh, the son of Art O’Rourke, when he was playing at chess.”—Lib. Geneal. p. 218.

<sup>c</sup> *Development.*—*Fuapairt* pe fear pu-pogha: The word *fuapairt*, which in Mac Morissy’s copy of this tale (made in 1722),

is modernized *fuapairt* and *fuapairt*, is not given in any Irish Dictionary except Peter Connell’s, in which it is explained “the divulging of a secret;” and *fuapairt-eac*, an adjective formed from it, is explained “exposing, divulging.” However, from the many examples of its use which occur throughout this tale, and in other ancient tracts, it is clear that it means more properly, “developing, unfolding, elucidating, or setting forth.”

pileað pín, d'airneir ocur d'íadnuḡað aiguið ocur illruine na n-oḡ-briathar n-amnar, n-imcubaid, n-uḡdarða pín.

Laid pe filid furpunnuid, po paidrimar romaind, inann pon ocur laid, no porcuð, no riðhlearg, ir diu ocur ir dliged d'éicrib ocur d'pileaduib d'airneir in airdib oipeáctair, ocur i locuib línmar, ocur i comḡalaib coitcéanna, d'uarait ocur d'íadnuḡað a porair ocur a filideachta ar na fileduib.

Uite pe cach comarbur, do paidreamar romaind, inand pon ocur in cédlitear d'a ḡ-comlanaiḡtear comarbur le turebail ḡacha tinnreodail, ocur ur-tur cach h-abidrech; ba h-eað a h-ainm-ride A toḡaide, tre-uillech, trér a tuictear in Trinois Tre-Deapranach; ocur ir uime po h-oirdneð i n-ur-tur ḡacha h-abidrech, ár in ced duil po cruthaigeartar Dia d'á duilib, ir o A po h-ainmniḡeð .i. aingel a ainm; ocur in ced duine po cruthaigead dno ir o A po h-ainmniḡeð, .i. Adán a ainm rein; ocur dno ba ur-tur uplabra Adaimh, mar foirḡear in t-uḡdar.

Adairm, adairm tu-ra a De,  
ced ḡuṡ Adaim, ḡlan a ḡné;  
aḡ aicrin Eba aille,  
ann do rinne a ced ḡaire.

Tebeað

<sup>d</sup> *Rhapsody*.—Riðlearg: this word is not given in any published Dictionary, but it is explained by Peter Connell, "a kind of extemporaneous verse." It appears from various specimens of it given in Irish romantic tales, that it was a short rhapsody in some kind of metre, generally put into the mouths of poets and Druids while under the influence of the Teinm Loeghdha or poetical inspiration.

<sup>e</sup> *Assemblage*.—In airdib oipeáctair,

modernized in Mac Morissy's copy to i n-apoib oipeáctair, i. e. on heights or hills of assembly. The word oipeáctair is still used in the North of Ireland to denote an assembly or crowd of people. This alludes to the meetings which the Irish held on hills in the open air, to which reference is frequently made in the old English Statutes.—See an extract from the Privy Council Book (of 25 Eliz.), quoted in Mr. Hardiman's Irish Minstrelsy, vol.

to view is, that the nature and various mysterious meanings of such clear, pointed, and classical words might be stated and elucidated.

“A poem for the animating bard,” which we said above, means a poem, or ode, or rhapsody<sup>d</sup>, which is meet and lawful for bards and poets to recite on hills of assemblage<sup>e</sup>, and places of meeting, and at general convocations, to exhibit and display<sup>f</sup> their knowledge and poetry.

“A letter for every succession,” which we said above, means the first letter, by which succession is completed for raising every project, and the beginning of every alphabet; its name is the excellent, triangular A<sup>g</sup>, by which is understood [i. e. *symbolized*] the Trinity of Three Persons; and it was ordained that it should be placed at the beginning of every alphabet, because the name of the first creature of all the creatures which God created was written by this letter, viz., Angel; and the name of the first man that was created was represented by this letter A, viz., Adam; and it was the first of Adam’s speech, as the author sets forth:

“I adore, I adore thee, O God,  
Was the first speech of Adam of fair aspect.  
On seeing the beautiful Eva  
He laughed his first laugh.”

“Consideration

ii. p. 159: “Item, he shall not assemble the Queen’s people *upon hills*, or use any *Iraghtes or parles upon hills*.”

<sup>f</sup> *Display*.—*Ḑ’uapait ocup ḏ’iaḏnuḡaḏ*, in Mac Morissy’s copy more correctly *ḏ’ḡuapaoio aḡup ḏ’ḡiaḏnuḡaḏ*. In ancient MSS. the initial *ḡ*, when aspirated, is often entirely omitted, as in the present instances; but this is not to be recommended,

as it disguises the radix or original form of the word. This omission of the radical letter is called *oicneḏ toraiḡ*, i. e. *initial decapitation*, in Cormac’s Glossary, and other ancient philological Irish works.

<sup>g</sup> *A*.—It would appear from this, that the author did not regard the Beluisnion alphabet as original or authentic, as it begins with the letter B.



Tebeaḁ pe tur tinnrceadail, po raibreamair romainḁ, inanḁ  
pon ocur ced rmuaimuḁ cinḁti caḁa cainḁni pe turḁbail caḁa  
tinnrḁedail, do reir mar do rmuain in fir-Ḵhia por-orḁa fein na  
reachḁ rair nime, ocur na nae naem-ḁraḁa, pér in n-oibpeḁuḁ  
poineamail pé laithe.

Fuarait pe fear fupogḁa, ḁa raibreamair romainḁ, .i. caḁ  
pellramantaḁt mar ḁail ocur mar doirḁearḁair Ḵia a poror a  
fir-eolair, ḁ'airneir ocur ḁ'foillriuḁaḁ do ḁach ḁo coirḁeann.

Ḵumaḁ iat-fein na ceirpe com-ḁocail po h-orḁaiḁeaḁ in ur-tur  
caḁa h-eladna, ocur i ced uaraib caḁa cainḁni, ocur i tinnrceḁal  
caḁa tpepa. Uair ni ḁnath tpeap ḁan tinnrceḁal, na impearan  
ḁan uaraib, na orḁain ḁán upfogḁa, na uaral-tper ḁan airiḁiu;  
ocur ḁin ir oiriḁḁa, aigeanḁa, imcubaid, ḁo'n ealadain ri, ocur ir  
oilep, ḁinḁbala, per in tper tuirmech trén-ḁoclaḁ toḁaiḁi rea,  
laib ḁ' uaraib ocur ḁa upḁannuḁ, ḁ' foillriuḁuḁ ocur ḁ' fupogḁa;  
oir ḁligiḁ ḁan ḁurḁaḁ, ḁligiḁ fir foillriuḁaḁ, ḁligiḁ rai raer  
ḁlonnaḁ, ḁligiḁ tper tinnrḁeḁal. Cioḁ tra aḁt, ar eaḁ ir toḁbail  
ocur ar tinnrceḁal ḁo'n tper ainḁur, imcubaid, uḁḁarḁa, ollam-  
anda ra, marbaib einiḁ ocur enḁnamia ocur oirbeapḁa na h-Epenn  
ḁ'imraḁ, ocur ḁ'imluad, ocur ḁ'aḁmolaḁ o rin amach bo ḁearḁa.

Oir

<sup>h</sup> *Consideration before commencing.*—Tebeaḁ pe tur tinnrceadail. The word *tebeaḁ*, *consideration*, is not given in this sense in any Irish Dictionary, but it is explained here by the modern word *rmuaimuḁ*, to think or conceive.

<sup>i</sup> *Setting forth.*—Ceo-uaraib, more correctly written *ceo-fuapaoib* in Mac Morissy's copy.—See Note <sup>f</sup>, *supra*.

<sup>j</sup> *Exordium.*—Uair ni ḁnath tpeap ḁan tinnrceḁal, “for it is not usual to have a

battle without a project.” The word *tinnrceḁal* is explained “design, project,” in Peter Connell's Dictionary. For a list of the different kinds of stories among the ancient Irish the reader is referred to a vellum MS. in the Library of Trinity College, Dublin, (H. 3. 17.) p. 797, where it is stated that the Irish poets had three hundred and fifty stories which they repeated before kings and chieftains.

<sup>k</sup> *Propheied.*—Ḵairpḁgeḁaḁ toḁbala

“Consideration before commencing<sup>h</sup>,” which we said above, means the first conception of forming every rule for raising every project, even as the true *and* glorious God himself conceived the seven bright heavens, and the nine holy orders *of angels*, before *he entered upon* the prosperous work of six days.

“Development for a proclaimer,” which we said above, means every kind of knowledge which God distributed and poured out from the fountain of his true knowledge, for stating and explaining *every thing* to all in general.

And these are the four maxims which were ordered to be placed at the commencement of every composition, and in the first setting forth<sup>i</sup> of every covenant, and in the beginning of every *account of a battle*; for it is not usual to have a battle *described* without an exordium<sup>j</sup>, a hosting without a preamble, or a noble battle without a proem; and it is just, natural, and proper in this scientific composition, and it is meet and becoming in this excellent, mighty-worded battle, that poetry should set it off and animate it, *that knowledge* should explain and proclaim it; for it is the province of poetry to excite, of knowledge, to explain; a noble ought to be nobly reported, and a battle ought to have a design. Wherefore the design and project of this lively, proper, classical, and poetical battle is to publish, celebrate, and laud from henceforward the supporter of the hospitality, valour, and noble deeds of Erin; for he was the prophesied<sup>k</sup> ele-  
vator

Τεμπὰς: ταρρηγερεῖα, signifies one whose greatness, &c., had been predicted. The Irish seem to have had prophecies of this description among them from the earliest dawn of their history, and it appears that they were often influenced by them in their public movements. The saints of the primitive Irish Church

were regarded as the greatest of their prophets, but their Druids and poets were also believed to have had the gift of prophecy before the introduction of Christianity; for the Druids are said to have predicted the coming of Saint Patrick, Finn Mac Cumhaill was believed to have foretold the birth and great sanctity of Columbkil,

Οἱρ βα h-e ρειν ταιρρηζερετάς τοεβαλα Τεμρας, ocur ιλδανας  
 ιλςλεαράς Υἱρμιζ, ocur βλατ-βίλε βορρηαδας δρεαζ, cenn cορnamā  
 ocur cabarτa ιnnpι ιατ-γλοινε Ερεnn, ap uail ocur ap aγpa, ocur  
 ap etualang ecτpann, ocur αιρηnι ocur allmupaς. βα h-e a cο-  
 maimm-rium ocur a cοmϕlonnaδ annpo, οἱρ δλιζιδ ρεανcαιδ ρen  
 eolup ocur ρoiςceneol na n-οἱρεας ocur na n-αιρδ-ριζ δ'αιρηειρ,  
 ocur δ'ρῖαδnuζαδ, do δεαρβαδ, ocur do δειmniuζαδ, le ρinnpεραιδ  
 ρuaiteanta, ραep-clanda; οἱρ ατα δα αδδap o na h-οἱρcεp duinn  
 ρaep ρloinnτι ρoiςceneoil na n-οἱρεας ocur na n-αιρδ-ριζ δ'αιρnείp  
 im an ιndup ρin, .i. do cοmpraζ cetup, ocur do cοmδluteυζαδ a  
 ζ-caipδεapa ρe ρειmεap na ριζpαιδε ρempa, ocur do cūmniuζαδ  
 a ζ-caipaδpa δ'α ζ-clann-buiδmib ceneoil, ρe h-αιρnείp a n-up-ρcel  
 dia n-eip.

βα

and a Druid is introduced in the Book of Fenagh as foretelling the celebrity of Saint Caillin and his church of Fenagh, in the reign of Eochaidh Feidhlech, several centuries before the saint was born.

<sup>1</sup> *Two reasons.*—Οἱρ ατά δά αδδap.—A modern Irish antiquary has given better reasons, for the utility of preserving family history, in somewhat clearer language, though much in the same style, in the following words:—"That a genealogical history of families has its peculiar use is plain and obvious; it stimulates and excites the brave to imitate the generous actions of their ancestors, and it shames the reprobates both in the eyes of others and themselves, when they consider how they have degenerated. Besides, the pedigrees of ancient families, historically deduced, recal past ages, and afford a way to those immediately concerned of conversing with

their deceased ancestors and becoming acquainted with their virtues and honourable transactions."—*Preface to the Pedigree of General Richard O'Donovan of Bawnlahan, by John Collins of Myross.* MS.

<sup>2</sup> *Friendship.*—Do cūmniuζαδ a ζ-caipaδpa, to commemorate their *friendship*. Though both copies agree in this, it is nevertheless most likely that the text has been corrupted, and that the original reading was do cūmniuζαδ a n-οἱpδεapaτa, i. e. *to commemorate their noble deeds*. This story seems to have been written for the O'Canannans or O'Muldorys, the direct descendants of the monarch Domhnall, and who were chiefs of the territory of Tirconnell till the beginning of the twelfth century, when they were put down by the O'Donnells, who had been up to that time, with few exceptions, only petty chiefs of the territory of *Cinel Lughach*. Another



vator of Tara; the scientific, expert *warrior* of Uisnech, the proud-blossomed tree of Bregia; the head of the defence and support of the fair-landed island of Erin, for his pride and bravery, and for his intolerance of adventurers, strange tribes, and foreigners. His name and surname [*as also his genealogy*], shall be given here; for the antiquary ought to declare and testify, prove and certify the ancient history and family nobility of the princes and monarchs, by *specifying* their august and noble ancestors; for there are two reasons<sup>1</sup> for which it is necessary for us to recount the noble surnames of the good families of the chieftains and monarchs in this manner, namely, in the first place, to unite and connect *these families by* their veneration for the reigns of the kings who preceded them, and [*secondly*], to remind the tribes sprung from those *kings* of their friendship<sup>m</sup>, by rehearsing their noble stories after them.

What

family of great celebrity, Mac Gillafinnen, was also descended from this monarch, and, till the fifteenth century, were chiefs of Muintir Pheodachain, in the county of Fermanagh, where they are still numerous, but their name is Anglicised into Leonard, which disguises not only their *royal descent*, but even their Irish origin. That the O'Canannans and O'Muldorys were the chief lords of Tirconnell up to the year 1197, when Eachmarcach O'Doherty assumed the chief sway, is proved by the concurrent testimony of all the Irish Annals, in which the battles, deaths, and successions of the different princes of these families are recorded; and by the Topographical Poem of O'Dugan, chief poet of Hy-Many, who died in the year 1372, where he speaks of those families as follows:

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“ Our journey is a journey of prosperity,  
Let us leave the lively host of great Macha;  
Let us not refuse to wish good prosperity  
to that people,  
Let us make for the Cinel Conaill.  
They will come,—a journey of prosperity,  
The inhabitants of that rugged land will  
come  
To meet us at the Cataract of Aedh (Easroe)  
Which will be good luck to that people of  
fiery aspect.  
The O'Muldorys—if they were alive,  
Would come; but they will not come!  
Without delay or slow assembly,  
To meet us, as would the O'Canannans.  
But these other will come—proud their lord,  
The Clann Dalaigh of brown shields;  
To them by a sway which has not decayed  
*Now* belongs the hereditary chieftainship.”

O

Ḡa cpaeb coibneapa ap cuibde do ceartnuḡaḡ, no ap oipceapa d'puaraít, ná paep ḡeinealaḡ poiceneoil an laic-míleaḡ d'ap lab-pamaḡ turḡbail ocur tinnrcetal ap d-tpaapa maḡ ḡo d-tpapḡa, .i. an pīpen uaḡal, oipḡuḡe, a poḡair na pineamna, ocur a lubḡopḡ na laeḡpaide, ocur a ppeḡ-ḡeḡ ḡaḡa flaiḡiupa, ima n-oipḡneat oipeaḡar Epenn ocur Alban in aen inaḡ, .i. Domnall, mac Aeda, mic Ainmīpeḡ, mic Sedna, mic Pēḡupaē Cennḡoda, mic Conaill ḡulban, mic Neill Nai-ḡiallaiḡ, im naḡ aipmīd uḡḡair aḡḡ aipḡḡ no aipḡ-piḡa ḡo h-Aḡam n-oipḡepc, n-il-clannaḡ, o n-ainmḡḡḡḡḡ ḡaḡ aen. Ap e an ḡ-Aḡam pīn cennḡaḡḡ cīnḡḡe, coitceann, com-dluḡaḡ caḡa cpaibe coibneapa, ocur ḡnaḡ-bīle ḡapḡa, ḡeḡ-lebuī, ḡablanaḡḡḡ ḡaḡa ḡeḡealaiḡ, ocur pīim-iopḡaḡ poipḡḡi, pīp-dīleap, poḡaiḡḡḡ ḡacha poḡalḡa pine, ocur taḡam toḡaiḡe, taeb-pemaḡ, tuimḡḡḡ, pa taḡpaīd, ocur pa timḡaiḡḡ cpaeb-poḡla coitceanna caibniupa tuat, ocur teallach, ocur tpeb-aicmeḡ in talman, doneoch po ḡein ocur ḡeinḡep, o cet-ḡpuḡuḡaḡ na cḡuinne ocur denma na n-dul, ocur noi n-ḡpaḡ nīme, anuaḡ ḡup in laithe lan-opḡḡaic luan-aḡcoḡanach, i pēḡḡar pīpīnne bḡuīnnḡi, bḡeḡeamānḡa, bḡeḡ-puaḡlaicḡeach bḡaḡa ap poḡaīn.

Aḡḡ ata nī cēna, ip e in ḡ-apḡ-flaiḡh h-Ua Ainmīpeḡ cliḡar ḡana cpaeb coibneapa po paīḡpīumaḡ pomaīnḡ, ipa ḡapḡ, ocur ḡnīm, ocur ḡaipceḡ, ipa blaḡ, ocur baīḡ, ocur beḡḡaḡḡ, ipa cloḡ, ocur

This shows that the O'Muldorys and O'Canannans had been dispossessed before the period of O'Dugan. There is not one of either name in Tirconnell at present, unless the latter be that which is now shortened to Cannon, but this the O'Donnells deny. A few of the O'Muldorys, or Muldarrys, as the name is now written, are still extant near Rathowen, in the county

of Westmeath. The O'Donnells do not descend from this monarch Domhnall, nor can they boast of descent from any of the ten monarchs of Ireland who sprung from Conall Gulban, nor indeed from any later than Niall of the Nine Hostages, who died in the year 404; and hence it is obvious, that in point of royalty of descent they are far inferior to O'Gallagher, who descends

What genealogical branch is fitter to be inquired after, or more becoming to be set forth, than the noble genealogy of the heroic soldier to whom we have just now referred the design and project of our battle, namely, the noble and illustrious just man of the grove of the vines, and of the garden of heroism, and of the root-branch of every royal sway, in whom the splendour of Erin and Alba was centred, that is, Domhnall<sup>n</sup>, the son of Aedh, son of Ainmire, son of Sedna, son of Fergus Cennfoda, son of Conall Gulban, son of Niall of the Nine Hostages, from whom authors recount none (i. e. *no generation*) but princes or monarchs, up to Adam, the illustrious father of the various tribes from whom every one is named (*sprung*). This Adam is the certain universal head which connects every genealogical branch, and the only beautiful wide-branching trunk in every genealogy, and the genuine ancient founder and basis of every ramifying tribe, and the excellent solid stock of branching sides, in which unite and meet all the genealogical ramifications of the peoples, families, and tribes of the earth which have been, or will be born, from the first creation of the universe and formation of the elements, and of the nine orders of heaven, down to that notable day of the general judgment, when the truth of the sentence of the redeeming Judge, passed upon them all, shall be seen proved.

Howbeit, the monarch, the grandson of Ainmire, whose genealogy we have given above, is the prince whose renown and achievements, and feats, whose fame, valour, and vigour, whose celebrity, profession, and

from the monarch Cellach, the son of Maelcobha, as well as to O'Canannan, O'Muldory, and Mac Gillafinnen, who descend from Flahertach, who was monarch of Ireland so late as 734, whose father, Loingsech, was monarch from the year 695 to

704, who was grandson of the monarch Domhnall, the hero of this tale.—See Notes E and F, at the end of this volume.

<sup>n</sup> *Domhnall*.—See pedigree of king Domhnall, at the end of this volume, Note A.



ocur ceirib, ocur compac, ipa h-ağ, ocur eēt, ocur aipb-ğniomipad, inoirter ann po bo dearta, ic teararğain a tuaē, ic dirğad a duēcūpa, ic imdeğail Epenn ap poğail ocur ap eētrann, ap ēoğad eaētrann ocur aipine, ocur allmurach. Oip ip e aipmib uğdair in adaiğ po h-upmaipēd ap Domnall do dirğud ocur do oipdneō i n-oiprechur Epenn, ap i rin adaiğ po h-aentaiğib na h-oipeēta, ocur po taētaiğib na tuaēta, ocur cinmit no coiccpicha, po ceann-paiğit na cethepna, po dicuirēta na dibearğaiğ, po baiğit na biōbanair, po h-aēcūipib na h-aipēara, po ceilid na clāen-breāta; conad ī rin adaiğ aēcūp caēa h-uile, ocur morēta caēa maiēiupa. Aēt ēena, po pailtmiğ dna in t-aep, ocur po peētnaiğertair na peanna, ġup dailret na duile poēpaiğēēt ip na pianair, ġup taiō-lead, ocur ġup tearalaō poillre ġpaine, do ġopaō ocur do ġlanaō ġaēa ġpian pōp; conad de rin po bpoğrat na bpuige bopipēda aipbiyig, po pōipbreatar na h-eaēta ocur na h-apbana, mar ba laēt-ğenup tuimigēi pōpma caēa puinn; po ēōpmaiğetar na toipē co naē puilngitip pōpmaōa pōğablanna pōōbaio pōtaiē, pe meō caēa mor-mepa ġup ub do bāp a bōipe no imaineaō cach aēğaire pēip caēa pōdbaidi, pe mallaēt caēa muicēpēoit; po metaō bliēt cacha bo-ēeaēpa, pe pōplethni po pāp pōpma pēp-tlaētmapa, blaēmaiğe

° *The sky then became cheering.*—Ro pailtmiğ dna in t-aep.—It was a belief among the ancient Irish that when their monarch was worthy of his high dignity their seasons were favourable, and that the land, seas, and rivers yielded rich produce. This is alluded to by Teige Mac Dary, chief poet of Thomond, in the Inauguration Ode of Donogh O'Brien, fourth Earl of Thomond, in the following lines:

“Ağ lenimuin niğ do'n peēt ēair  
Ticc apip, niğōa an eōail,

Sgeit ġac lan-topaio pe a linn  
'Sğac leiē o'pān-tolaiğ Pheiolim.

Iē i o-talmuin, topcūip cuan,  
Eip a ppoēaiē, rin nem-ḡup,  
Aige a tā acar taipēte pēō;  
Ze'p b-plaiē-ne tpa ġo o-tuillter.

Ĳinpaio pōp, maō pēippe leiē,  
Speēa luēmapa loimgeip,  
Tpaēt mbeipēte an mapa mīn;  
Rağa ip mbeipēte o'apo-niğ.”



and combat, whose prowess, activity, and high deeds *of arms*, in protecting his territories, ruling his patrimonial inheritance, and defending Erin against the inroads of adventurers, and against the attacks of adventurers, strange tribes, and foreigners, are narrated henceforward. For authors relate, that the night on which it was resolved that Domhnall should rule and be elected to the sovereignty of Erin, was the night on which the assemblies were united, the tribes were cemented, the boundaries were fixed, the kernes became tame, the insurgents were expelled, the thieves were suppressed, ignorance was exploded, and partial judgments were discontinued; so that that was the night of suppressing every evil and of exalting every good. In short, the sky then became cheering<sup>o</sup> and the planets benign, so that the elements communicated mildness to the seasons, and the rays of the sun became bright and genial, to warm and purify every sunny bank; hence it happened that the rough, unprofitable farms became productive, the crops and corn increased as if the bosom of each land were a lactiferous udder. The fruits so increased that they could not be propped up by forked supporters of wood, in consequence of the size of each fruit; so that with the palms of his hands the swineherd was used to drive the swine of each forest, in consequence of their unwieldiness. The milk of every cow became rich on account

Thus faithfully translated by Theophilus O'Flanigan:

"Assequens regem recti regiminis  
Venit iterum, (regium est lucrum),  
Diffusio cujuscunque copiosi-productus,  
illius tempore,  
In unaquaque parte declivis collis Feilimii.  
Ubertas glebæ, proventus portuum,  
Pisces in fluminibus, tempestates serenæ,  
Apud eum sunt, et fructus arborum,

A nostro principe quòd tempestivè mereantur.

Implebunt adhuc, si melius illi videatur,  
Series densæ navium  
Ora portuum placidi maris;  
Optio quod optanda est supremo-regi."

*Trans. Gaelic Soc.* vol. i. pp. 12, 13.

This belief also prevails among the eastern nations, whence, no doubt, it found its way into Ireland at a very early period.

blaṭmaige caḱa bpuigē ; po bpuḱṭpaṭa eapra, ocuṛ aiḃne, ocuṛ inḃepa na h-Ḙpenn muṛ·bpuḱṭa meapa, maiḡpeaḱa, miṛḡleḡanaḱa, caḱa moip eipc, co naḱ tuilleaḱ ocuṛ naḱ taḱmaingeaḱ i n-iḱṭaṛ aiḃeip na aḃann, i loḱaiḃ no i linnṭiḃ, no i loḱ-ṭipṛaṭaiḃ lán·ḁoimniḃ, co m-biḁiṛ na ḁ-ṭaiṛeaḃḁaiḃ ṭaṛṭaiḡe, ṭaeb-ṭioṛma, ap ḡaṛḃ-aḁaiḃ ḡlan·ṛoillṛi, ocuṛ ap ṛaṭṭiḃ ṛaen-ṭṛaḱṭ, ocuṛ ap boṛḁaiḃ bpuac·ṛoillṛi blaṭh-inḁber. Ocuṛ ḁo bai ḁ'ṛeaḁuṛ aiḡṛiṛe an aṛḁ-ṛlaṭa h-ui Ainḡiṛech, ḡo ṛuaḃṛaḁaiṛ ṛoḡnaḡaiḡ na ṛeaṛann ḡan ṛeiḁm, ḡan obaiṛ, ḡan aṛaṭhaṛ, ḡan ṭṛeaḱaḡ, ḡan ṭaḱaṛ, ḡan ṭṛeḃaiṛeḱṭ ḁo ṭṛiaḱḱ, no ḁo ṭṛinḁṛeḁaḱ, maḡ baḁ ṛoiṛéicean a n-aiṛeaḱ ocuṛ a n-aiṛḁṛiḡ 'ḡá ṛoiḱonḡṛaḱ oṛṛo, ṛe ṛṛeṛṭaḱ a ṛleḁ, ocuṛ a ṛuiṛec ṛlaṭa, ṛṛi ṛiṛinne a ḃ-ṛlaṭeapa.

Uchan ! po b' upuṛa ḁ'á h-aiṭniḁ ocuṛ ḁ'á h-anaṭniḁ Ḙṛe ḁ'im-luaḱ ocuṛ ḁ'aiṭiḡiḁ iṛ in aiḡiṛi ṛin, ṛe ṛiaḡaḱṭaḱṭ a ṛeḱṭ, ṛe ṛiṭaḡḱaḱṭ a ṛluaḡ, ocuṛ ṛe ṛaḡṛiaṭaḱṭ a ṛíon, ṛe h-oiṛniḁeḱṭ a h-oiṛṛiḡ, ṛe ḃṛeiṭ-ḱeiṛṭ a ḃṛeiṭeaḡan, ṛe ṛoḱoiṛṭe a ṛoiṭḱeṛn, ṛe h-ilḁanaḡi a h-ollaḡan, ṛe ṛeṭeaḡḱaḱṭ a ṛileḁ, ṛe h-il-ḡleṛ a h-oiṛṛiḁeaḱ, ṛe loṛ-bṛiḡmaṛiṛe a leaḡa, ṛe coinḁiṛḱḱiḡe a ceṛḁaḱ, ṛe ḡṛeṛ-ṭaṛḃaiḡe a ḡobann, ṛe ṛeol-ḡḡiḡaiḡe a ṛaep, ṛe boḡ-maḱḱaḱṭ a baḡḱuiṛe, ṛe ṭṛeiṛi ocuṛ ṛe ṭaṛṛiḡe a ṭṛiaḱṭ, ṛe ṛeile ocuṛ ṛe ṛaḱṭiḡe a ṛíṛ·ḃṛuḡaḱ ; uaiṛ ṛobṛaṭ boḡa, ḃiaḱmaṛa, bo-ḱéaḁaḱa a ḃṛuḡaḱa ; ṛobṛaṭ ṛiaḱa, ṛaiṛṛiḡe a ṛoiḡḡeaḡa, ṛoiṛ-ṛlaṭṭe

<sup>p</sup>*The labourers of the soil, &c.*—The writer seems to have had Ovid's description of the golden age in view when he wrote this description of the prosperity and happiness of Ireland in the reign of king Domhnall:

“ Ipsa quoque immunis, rostroque intacta  
nec ullis

Saucia vomeribus, per sedabat omnia tellus.  
Contentique cibus nullo cogente creatis,

Arbuteos foetus, montanaque fraga lege-  
bant,

Cornaque, et in duris hærentia mora ru-  
betis,

Et quæ deciderat patula Jovis arbore glan-  
des.

Ver erat æternum; placidique tepentibus  
auris

Mulcebant Zephyri natos sine semine flores.  
Mox etiam fruges tellus inarata ferebat.



count of the degree to which the grassy and flowery surface of every farm grew. The cataracts, rivers, and harbours of Erin poured forth such shoals of every kind of lively, salmon-like, slippery great fish, that they could not fit or get room on the bottoms of the seas and rivers, lakes, ponds, and deep pools, but were *to be seen* in dried and shrivelled multitudes on the bright shores, sloping strands and margins of the bright and beautiful harbours. And it happened, from the goodness of the weather in the reign of the monarch, the grandson of Ainmire, that the labourers of the soil<sup>p</sup> would not have deemed it necessary to attend to labour, work, ploughing, utensils, gathering, or tillage, were it not that their chieftains and kings commanded and compelled them *to do so*, for supplying their own banquets and royal feasts to prove the worthiness of their reigns.

Ah me! it were easy for one acquainted or unacquainted with Erin to travel and frequent her at this period, in consequence of the goodness of her laws, the tranquility of her hosts, the serenity of her seasons, the splendour of her chieftains<sup>q</sup>, the justice of her Brehons, the regularity of her troops, the talents of her Olaves, the genius of her poets, the various musical powers of her minstrels, the botanical skill of her physicians, the art of her braziers, the useful workmanship of her smiths, and the handicraft of her carpenters; in consequence of the mild bashfulness of her maidens, the strength and prowess of her lords, the generosity and hospitality of her good Brughaidhs [*victuallers*]; for her Brughaidhs were generous and had

Nec renovatus ager gravidis canebat aristis  
Flumina jam lactis, jam flumina nectaris  
ibant:

Flavaque de viridi stillabant ilice mella."

<sup>q</sup> *Splendour of her chieftains*.—Oipriḡ, sub-chiefs.—This word is not given in any printed Irish Dictionary, but it is con-

stantly used by O'Dugan, in his Topographical poem, and by others, in the sense of petty chief; that is, a chief who was subject and tributary to another. It is also used in this sense by some of the early English writers of the History of Ireland, by whom it is written *urriagh*.

plaiçte ar çinn cliair ocuip coinneam, ghear ocuip glam ocuip ghuam  
 aidað; gur ab eað airmíð ugdair, co n-imeoðað ein-bean Epe 'na  
 h-aenar, gan eglā puachað, na forēcín fuirpe, gen go m-beið  
 fiaðā aza forēcímed, men ba eagla ézna, no ítimpað, o tha Or-  
 gleann iaç-aiçenta Umhall, i n-iaptar çoiæað Connaçt, co Car-  
 raic n-oirðeipç n-ionðcomairçaiç n-Eogain iaip n-airçear, ocuip o  
 Inip foð-ğloin foitpeamaiç, feruaine Fail, fir-deirçerçaiç banba  
 boipð-ğloine, gur an m-buinde m-borib-çiuç, m-braenpaðach, m-bpec-  
 linnçeach m-buaðā, munð fon ocuip gurp in ipreib ipuç-ğlain,  
 rneççaiç, ipi-ğairpeççaiç, puaiçniç, peaiðanaç, pluaiç-bpaðanaç,  
 roinemail, rein-ðileanðā, ðanað ainm airðraic, aiçenta, EASS arð-  
 mor iaçh-ğlan, impearnach, tuipçeach, çairm-çren çinðeapnach,  
 merpida, maiçpech, mur-biaptach, upðraic, airçpech, iarc-remur,  
 rpeb-ðian, rpuçh-borib, raeb-çoipec, riçða, paçmar, fon-turçairçech  
 RUAIÐh; ocuip çairip rein bo çuað, mara Temne bic in ðroçuð,  
 no

<sup>a</sup> *One woman.*—Keating has the same anecdote in his account of the reign of his favourite monarch Brian Boru, as authority for which he quotes the following quatrain from an old Irish poem:

“O Thopaiz go Cliaðna çair,  
 Ip fáil oip aici pe a h-air,  
 A b-plaiç ðhriam çaoib-ğil nap çim,  
 Do çimçill aen ðean Eipinn.”

Gratianus Lucius, in his Latin translation of Keating (MS. *penes Edit.*), has the following words:—“Adeo accuratâ regni administratione ac severâ disciplinâ Brianus usus est, ut fœminam unam ab aquilonari Hiberniæ plagâ ad australem progressam annulum aureum in propatulo gestantem nemo attingere vel minimâ violatione afficere ausus fuerit.”

On this anecdote Moore composed his celebrated ballad,

“Rich and rare were the gems she wore.”

<sup>r</sup> *Osgleann in Umhall*, the name of a valley in the west of the county of Mayo. Umhall, the ancient principality of the O'Mailleys, was co-extensive with the baronies of Burrishoole and Murrek, in the west of the county of Mayo.

<sup>s</sup> *Carraic Eoghain.* — Situation not known to the Editor.

<sup>t</sup> *Inis Fail.*—Inch, in the barony of Shelmaliere, in the county of Wexford, was anciently called by this name.

<sup>u</sup> *Eas Ruaidh.*—This wordy description of the cataract of Eas Ruaidh affords a good example of what was considered the sublime by the writers of Irish romantic

had abundance of food and kine; her habitations were hospitable, spacious, and open for company and entertainment to remove the hunger and gloom of guests; so that authors record that one woman<sup>a</sup> might travel Erin alone without fear of being violated or molested, though there should be no witnesses to guard her (if she were not afraid of the imputations of slander) from the well-known Osgleann<sup>r</sup>, in Umhall, in the west of the province of Connaught, to the celebrated remarkable rock of Carraic Eoghain,<sup>s</sup> in the east [*of Erin*], and from the fair-surfaced, woody, grassy-green island of Inis Fail<sup>t</sup>, exactly in the south of Banba [*Ireland*] of the fair margin, to the furious, headlong, foaming, boisterous cascade of Buadh, which is the same as the clear-watered, snowy-foamed, ever-roaring, particoloured, bellowing, in-salmon-abounding, beautiful old torrent, whose celebrated, well-known name is the lofty-great, clear-landed, contentious, precipitate, loud-roaring, headstrong, rapid, salmon-ful, sea-monster-ful, varying, in-large-fish-abounding, rapid-flooded, furious-streamed, whirling, in-seal-abounding, royal, and prosperous cataract of EAS RUaidh<sup>u</sup>, and  
thence

tales; the reader may compare it with Virgil's description of Charybdis; and with Mac Pherson's wild imagery, throughout his poems of Ossian, that he may perceive how the latter, while he adopted the images, chastened the language of the old Gaelic bards. The cataract of Eas Ruaidh is mentioned in the Irish Triads as one of the three great waterfalls of Ireland, and one would be apt to infer from this exaggerated description, that it was as stupendous as the falls of Niagara. It is on the River Erne, in the town of Ballyshannon, in the south-west of the county of Donegal, and though not a high fall of water, is

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very loud, vehement, and grand, especially when the tide is out, in consequence of the great volume of water rolled down the rock, the river being the outlet of the great chain of lakes called Lough Gowna, Lough-Oughter, and the Upper and Lower Lough Erne. It is described as follows, in O'Donnell's Life of St. Columbkille, as translated by Colgan:

“Ad Ernix marginem pervenit (Columba) celebrem illam spectaturus seu cataractam seu rupem vulgo *Eas Ruaidh* appellatam: de cujus prærupta crepidine totus is vastusque fluvius sese in subjectum alveum præcipiti casu magnoque fragore

P



no da Mað uill Inninnriðge, co tracht porraitb tarpm-ðruaide  
taerc-dibraitēca Toraige ap tuaircept.

Sur ob do ðearmoltaib tigeptair ocup d'indcomarēta aimprie  
ðan élned, ocup oipeacair ðan ainpinne, in apð-ðlaēta h-uí Ainmi-  
pech anuar conige pein.

Nip b'ingnad aimpeap i n-indapein ag h-ua Ainmipech, ór do  
h-upmaired rén paepiðda, poineamail, do'n apð-ðlaēth ocup d'  
Epinne i compac pe ceile: uair ip e and po uair ocup aimpeap,  
ocup air eapcai, ocup paep-laēthi peacētmaine, in po h-oipðned in  
t-apð-ðlaēth, h-ua Ainmipech, i n-oipecup na h-Epeann, .i. i tinn-  
rgeaðal in tpeap caðair comlaine do'n oð-laēthi aigeanta, i  
þorbēta in ðarina h-uair ðeasðearprrgnaēthi in ðaem-laēthi ceðna,  
ocup i meaðon mír Mai, ocup ba Dia Domnaiz ðapaiēti ap ai  
laēthe pectmaine, ocup in oll-cuigeð ðeasð-áir eipði ap rin.

Oip

ingurgitat."—*Trias Thau.* p. 404. Ac-  
cording to the Four Masters (ad A. M.  
4518) this cataract was called Eas Aodha  
Ruaidh, i. e. the cataract of Aodh Ruadh  
Mac Badhuirn, who was drowned under  
it in the year of the world 4518. See  
also O'Flaherty's *Ogygia*, Part iii. c. 36.

<sup>v</sup> *Teinne Bic in Brogha*, was in the pre-  
sent county of Donegal, but the name is  
now forgotten.

<sup>w</sup> *Madh Innirighe*.—This name is also  
forgotten.

<sup>x</sup> *Water-shooting*.—Porraitb taerc-oiub-  
paicētecha Toraige, water-shooting cliffs  
of Tory. This island is situated in the  
sea, about nine miles from the nearest coast  
of the barony of Kilmacrenan, in the county  
of Donegal. It is one of the earliest places  
mentioned in the Bardic Irish history, and

is first referred to as the stronghold of the  
Fomorians, or African pirates, who made  
many descents on the coasts of Ireland, at  
a period so far back in the night of time,  
that it is now impossible to bring chrono-  
logy to bear upon it. In the accounts of  
these pirates it is called Tor-inis, or the  
island of the tower; but in the lives of St.  
Columbkille, and other tracts, it is always  
called *Torach*, i. e. *tower*, as in this tale,  
and the inhabitants of the opposite coasts  
of Donegal believe that it has derived this  
name from the tower-like cliffs by which  
it is guarded against the angry attacks of  
the mighty element. This seems to be the  
correct explanation of this latter name, for  
there are many lofty, isolated rocks on the  
opposite coast, called by the natives *tors*,  
or towers, and a remarkably lofty one on

thence northwards by Teinne Bec an Broghadh<sup>v</sup>, or by the great plain of Madh Ininnrighe<sup>w</sup>, to the loud-roaring, water-shooting<sup>x</sup> cliffs of Tory.

Thus far the ardent praises of the reign of the monarch, the grandson of Ainmire, and the signs of the seasons *which were* without foulness, and his splendour without a storm.

It was no wonder that the times were thus in the reign of the grandson of Ainmire, for the noble, happy prosperity of this monarch and of Erin were ordained together. For this was the hour, time, age of the moon, and day of the week, *on which* the grandson of Ainmire, the monarch, was inaugurated into the sovereignty of Erin, viz., in the beginning of the third quarter of the bright day, at the expiration of the twelfth hour of the same day, in the middle of the month of May, and as to the day of the week, *it was* on Sunday, and the great fifth was the auspicious age of the moon<sup>y</sup>.

#### Time

the east side of the island itself, called Tor-mor, or the *great tower*. But though this is the true interpretation of its more modern name, *Torach*, still I am convinced that it was also called *Tor-inis*, i. e. Tower Island, from a Cyclopean tower or fort erected on it at a very remote period, of which no vestige is now traceable, and not, as some have supposed, from St. Columbkille's *Cloigtheach*, or ecclesiastical round tower which still remains.

The epithet  $\tau\alpha\epsilon\rho\varsigma\text{-}\sigma\iota\upsilon\beta\rho\alpha\iota\varsigma\tau\epsilon\chi\alpha$ , above applied to the cliffs on the opposite coasts of this island, is truly descriptive, as there are many hollow rocks amongst them which shoot up the water to an amazing height. There is one in particular called Mac Swyne's Gun, which shoots the water with so much force, and roars so loudly, that it is

often heard at the Giant's Causeway, in the county of Antrim. From all which it is evident that the writer of the Battle of Magh Rath was well acquainted with this coast, and it is highly probable that he was a native of Tirconnell; and that he wrote the story to flatter the pride of the ancient chiefs of that principality, the O'Muldorys and O'Canannans, the direct descendants of the monarch Domhnall, its hero.

<sup>y</sup> *Age of the moon*.— $\Theta\epsilon\alpha\tilde{\gamma}\text{-}\alpha\acute{\iota}\rho\ \epsilon\iota\gamma\iota$ .—The word  $\theta\epsilon\alpha\tilde{\gamma}$  is here evidently an adjective qualifying the noun  $\alpha\acute{\iota}\rho$ , *age*, and signifies good, happy, or auspicious; it is evidently purely expletive. The month of May having thirty-one days, "the middle of the month" will be the 15th day, "at the expiration of the twelfth hour of the day." And since this day, as our author tells us,

Οἱ ἱ ἀμλαῖδ πο ποδαίτεῖ ἰν αἰμρεαῖ ο ἀδὰμ κο ἡαίμρεῖ:  
 .1. ο ἀδὰμ ἰν οῖτῖντ, α ἡ-οῖτῖντ ἰ μ-βράτᾱ, α βράτᾱ ἰ παρρ, α  
 παρρ ἰ μῖνυῖτ, α μῖνυῖτ ἰ ποηζε, α ποηζε ἰν υαῖρ, α ἡ-υαῖρ ἰ καδὰρ,  
 α καδὰρ ἰ λλαῖτῖ, α λαῖτῖ ἰ ρεῖτμᾱῖν, α ρεῖτμᾱῖν ἰ μῖρ, α μῖρ ἰ  
 τρεῖμρῖ, α τρεῖμρῖ ἰ μ-βλιαδᾱῖν, α βλιαδᾱῖν ἰ ραεζυλ, α ραεζυλ ἰ  
 η-αεῖρ.

Ἰρ ἀμλαῖδ κυῖρτεῖ cach ἀνα ḱéli δ'πογλαῖαῖβ na ἡ-αἰμρῖπε, .1.  
 ρε ἡ-αδᾱῖμ lxx. ἀρ τῖνι ceαδᾱῖβ ἰν οῖτῖντ, οῖτῖντ κο λειτῖ ἰ μ-βράτᾱ,  
 βράτᾱ ocυρ δᾱ τῖνᾱν βράτᾱ ἰ παρρ, παρρ ζο λειτῖ ἰ μῖνύῖτ, δᾱ  
 μῖνυῖτ ζο λειτῖ ἰ ποηε, ceῖτῖρῖ ρυῖνε ἰ η-υαῖρ, υῖ. ἡυαῖρε ἰ καδὰρ,  
 ceῖτῖρῖ καδὰρ ἰ λλαῖτῖ, υῖ. λαῖτῖ ἰ ρεαῖτμᾱῖν, τῖνῖα λάῖτῖ, no λάῖτῖ ἀρ  
 τῖνῖαῖδ, ἰν cach μῖ, ᾱῖτ ζῖνμῖότᾱ ocτ-ῖῖῖτεḱ Ῥεαβῖα nama.

Conad e ῖν eτεῖρceαρτ na ἡ-αἰμρῖπε. Cῖδ ραδᾱ ραῖceῖλλ caḱa  
 pellῖuῖm, ocυρ ἰνῖζῖ ζᾱḱᾱ ἡ-υγδᾱῖρ, ἰc ποῖλλῖyυγυδ ζᾱḱᾱ ρῖρ, ocυρ  
 ἰḱ ῖlonnuδ ζᾱḱᾱ ρeῖncᾱῖρ, ἱρ eaδ ἰνδῖραῖγᾱῖρ ζυρ ἰν ἰναδ cῖnnῖτῖ,  
 coῖτḱeann, cῖyῖt-ῖoclaḱ cῖeᾱδῖna. Ἰρ e ἰν τ-αρδ-ῖῖᾱῖτῖ ὁ ἡ-Αἰνμῖ-  
 pech, δῖν, ἱρ ἰναδ ocυρ ἱρ ἰνneoῖν ῖῖῖᾱῖγῖῖ onῖα α τεγῖᾱῖζ ρeῖν  
 ἰνῖζᾱ ζᾱch eoῖᾱῖρ, ocυρ báῖpe bῖeaḱ-ῖolῖῖρ ζᾱḱᾱ bῖeῖῖῖpe ζαρ  
 ῖᾱζῖram ocυρ ζαρ ῖῖῖᾱῖζῖem ῖnaḱ-ῖeῖm ρῖῖῖῖḱῖ ζᾱḱᾱ ρeῖncᾱῖρ δαρ  
 τυῖγḱamaῖρ maδ ζυρ τῖapaῖa.

Ἀῖτ cena, ῖο boῖ Eῖρῖ ζᾱν ἰμῖῖῖm αῖζῖ-ῖeῖν, ocυρ Teamῖᾱῖρ ζᾱν  
 zo-cῖᾱḱo, ocυρ Taῖllῖte ζᾱν τυῖbῖpḱoδ, ocυρ Uῖῖῖneḱ ζᾱν éllῖneδ, ocυρ  
 αρδ-cῖῖῖḱῖḱo

was Sunday, and the 5th of the moon, the  
 Dominical letter of the year must have been  
 B., and the new moon must have fallen on  
 the tenth of the month. These criteria  
 indicate A. D. 628, the date assigned by  
 all our chroniclers to the commencement  
 of the reign of king Domhnall.

<sup>2</sup> *Division of time*.—See note D at the  
 end of the volume, in which the authorities

for this subdivision of the hour have been  
 collected and discussed.

<sup>a</sup> *Without sadness*.—Teamῖᾱῖρ ζᾱν zo-  
 cῖᾱḱo. By Teamhair is here meant the chief  
 seat of the monarch, for the place called  
 Teamhair or Tara, had been deserted from  
 the time of the monarch Dermot, A. D. 563,  
 as we have already seen.

<sup>b</sup> *Taillte*, now Teltown, (from the geni-



Time is thus divided, from an atom to an age, viz., from an atom to an ostent, from an ostent to a bratha, from a bratha to a part, from a part to a minute, from a minute to a point, from a point to an hour, from an hour to a quarter, from a quarter to a day, from a day to a week, from a week to a month, from a month to a season, from a season to a year, from a year to a seculum, from a seculum to an age.

And thus are the different divisions of time proportioned to each other, viz., three hundred and seventy-six atoms in an ostent, one ostent and a-half in a bratha, one bratha and two-thirds in a part, one part and a-half in a minute, two minutes and a-half in a point, four points in an hour, six hours in a quarter, four quarters in a day, seven days in a week, thirty or thirty-one days in a month, except February alone, which has only twenty-eight.

Such is the proper division of time<sup>2</sup>. Though long may be the moralizing of every philosopher, and the digression of every historian, in elucidating every kind of knowledge, and relating every history, they aim at one fixed, general, definite point. The grandson of Ainmire, the monarch, then, is the theme and principal subject of all the knowledge, and the bright scope of every word which we have written and formed in the series of narrating each anecdote which we have hitherto set down.

To proceed. Erin was without sadness<sup>a</sup>, Tara was without affliction, Taillte<sup>b</sup> without misfortune, Uisnech<sup>c</sup> without corruption, and the

tive *taillten*); it is situated on the River Sele, or Blackwater, midway between Kells and Navan, in the county of East Meath. Public fairs and games were anciently celebrated here on the first of August, in the presence of the monarch, and a patron is still annually held here on the fifteenth of

August, which is supposed to be a kind of continuation of the ancient sports of Taillten.

<sup>c</sup> *Uisnech*, now Usnagh Hill, in the parish of Killare, barony of Rathconrath, and county of Westmeath, where public fairs were annually held, in ancient times

arð-çuiçib̃ Epeann çan epuppan, o'n aiðci pa h-aççupeað Epiu ap h-ua Ainmipeç, çup in aiðci po impernaizepçup Congal Claen, mac Scannlain Sciath-leçain, a ðalta ppi Ðonnall ðóit-lebair Ðaire, imb ðeib̃beip na ðá n-uç n-upçoiðech n-ampaçmap n-aiðçill, .i. uç cipc cecip, clum-puaidi, conp açta, ocup coimpeip çeoib̃ çlan-porçaiðiz, tpep ap' aðmilled Epi; óp çé ðo baðup aðbal çuip eli ic Congal 'man comepçip in, .i. im ðibað a ðeipci, ocup im epic-eap̃baio a çuiçio, ip é imçnúð in uiz̃e pin ba ðeap̃a ðo-pum Epi ð'páçbáil, çup çinoil ocup çup toçapçail óç-pioçpauð Alban, ocup baçç-buiðni ðpetan, ocup pluaz-neapç Saxan, ocup porçla Ppangc ocup Pind-Çall, ço h-Epinn, ð'á h-aðmilled, ð'aiche a epanopa, ocup ðo ðizail a ðeipci, ocup a ðimiaða ap Ðonnall; çup ob 'man aðbup pin po innpazpçed a çeli co epunn-Maz Comaip ppi paitepi Maz puaid-linðtec Rath; çu pabaðap p̃é paep-laiçhi na peçç-maini iz imçuin, ocup iz imbualað ann, çup po comçpomaizçtea a cneaða; op ba h-inmeapça a n-eap̃baða çup in Maipç miçniç, mallaççaiç, mi-ðánaiç, inap mapbað Congal Claen, mac Scannlain Sciath-leçain.

Imçhupa in apð-çlaçta h-ui Ainmipech, aðaiz Maipçi ppa maioðm caç Mhuiz̃i puað-linnçize Rath, cið cia po çoðail co paðail, ocup co puap-çpom, pe çliaçaið epit̃pe, cuib̃oi, comppaiteçca ciuil, ocup pe p̃eip̃ib̃ íple, aççpuazça, ailçeana oip̃p̃iðeç, ní p̃'e in  
τ-apð-çlaiç

on the first of May.—See O'Flaherty's *Ogygia*, p. iii. cap. 56, reign of Tuathal. See also Ordnance Map of the parish of Kiltare, where the ancient remains on Usnagh Hill are shown.

<sup>a</sup> *Domhnall of Derry*.—*Daire*, now Derry, or Londonderry, where, according to O'Donnell, in his *Life of St. Columbkille*, the monarch Aedh, the father of this

Domhnall, resided before he presented the place to St. Columbkille; but this cannot be true, for that saint had founded a monastery at Derry, in the year 546, before the monarch Aedh was of age. It is not to be presumed that king Domhnall had a residence at Derry, because he is called "*of Derry*," in this story, for he is also called of Tara, of Uisnech, of Dun

the great provinces of Erin without disturbance, from the night on which Erin was placed under the guidance of the grandson of Ainmire, until the night on which his foster-son, Congal Claen, the son of Scannlan of the Broad Shield, quarrelled with the same long-palmed Domhnall of Derry<sup>d</sup>, about the difference of the two ominous, unlucky, evil-boding eggs, namely, the egg of a blackish red-feathered hen of malediction, and the egg of a fine-feathered goose, through which the destruction of Erin was wrought: for although Congal had other great causes for that rebellion, such as the loss of his eye, and the circumscribing of his province, still it was the spite for that egg that induced him to quit Erin, so that he assembled and mustered the young princes of Alba, the vain troops of Britain, the forces of Saxonland, and the greater part of the forces of France and Fingall<sup>e</sup>, *and brought them* into Erin to destroy it, to revenge the loss of his eye, and the dishonour which he had received, on Domhnall. So that it was for this reason they met each other on the plain of Magh Comair, which is now called Magh Rath of the Red Pools; where they remained for the six full days of the week striking and wounding, during which their wounds were equal, for their wants were not considerable, until the unfortunate, cursed, unlucky Tuesday on which Congal Claen, the son of Scannlan of the Broad Shield, was slain.

As to the monarch grandson of Ainmire, on the night of Tuesday before the battle of the red-pooled plain of Magh Rath was won, though some may have slept agreeably and soundly, *being lulled to rest* by the thrilling, agreeable, and symphonious musical strings, and by the low, mournful, soft strains of minstrels, the monarch  
grandson

Balair, &c., where he never resided.—See Pedigree of king Domhnall, at the end of this volume.

<sup>e</sup> *Fingall*.—O'Flaherty thinks that by

Fingall the Irish at this period meant Finland, but this is far from being certain.—See O'Flaherty's *Ogygia*, Part iii. c.



τ-αρδ-φλαῖτ h-ua h-Αἰνμιρεῖ πο ῥοδαῖλ, με ceipt in ῥαῖα, ocur pe himpniṃ na h-ιργαῖle; uair ba h-αιριῖte ler in αιρδ-ριγ α bpuṃ-δαλτα baiḃe do bpuṃ-τιυḡ-báδúḡ báir ap na bárach. Conaḃ aipe rin po epig co h-aṗlaṃ a moch-deaḃoil na maiḃne Μαιρι μοιρε maiḃm-igē, ic breacaḃ, ocur ic bán-ṛoillriuḡaḃ an air do'n la lán-ṛoluir, comaḃ he céḃ ní at ciṗhreaḃ ḡuir-ταιṗnem na ḡriéne ic ḡlan-ṛoillriuḡaḃ óṛ boṛḃ-imlib in beaṗa, tpe deiḡ-ιριρ ocur tpe deḡ-cpeidem, ḃreῖc-pollriḡṗṗṗi na diaḃaṗta tuigṗer tṛia eolur, ocur tṛia eaḡnai-ḃeṗt, α ḡlan-ṛuiṗṗṗib na ḡriéne.

Ir ann rin po epig in ḡrian ḡlan-αρḃ, ḡríṛ-ταιṗneamaṗ, or pep-lannaib poṛt-ḡlana pṛim-peḃi in pṛepiri taeb-ḡlain, talmanṗa, ic aṛḡnam pe peol-uṗṗachaib paiḡmṗiri ruar do ḃomṛoillriuḡaḃ na cethapairḃi, ιṗir na ḃa ciṗr apḃa, aṃḃteanaṗa, oiḡṛeta, uapḃa, ḃap h-opḃaiḡeaḃ na poṃṇapḃaib poṛḃenḡail ḃap taeb-imlib in beṗa, do tṛaṗeṗaḃ tṛen-bṛiḡi tṛapaiḡeṗta in cṛeapṛa taiḃliḡ tṛiṃṗṗiḡe, po cumaḃ ocur po cumḃaiḡeḃ ḃap ceapṗ-meapḃon na cṛuiṃne, ocur ιṛ aṃlaiḃ aṗaiṗ peṃn ocur ḃa ciṗr mṛn-ḡlana, meṛ-paiḡṗṗi, na moṛ-ṗimṗell pe poṗuctuḡaḃ na ṛín ιṗir im-aiḡḃéli na h-uapḃaṗta ocur tṛom-neimṗiḡi na tṛiṃṗṗiḡeṗta. Aṗt ḃeanna, ιṛ ap in poṗ áṛḃ, aiḃiḃḃ, paiṛṛiḡ, poṛleaṗan, immedonaṗ, peiṗher ḡrian ap ḡríṛ-peannaib ḡapḃ-loiṛṗṗeṗa, ḡeṛṗeṗṗea ḡealain, ocur ḃa deḡ-ṛiḃḃ deṗ ḃoiḃ-peṃn, ocur xxx. paṛṗ, no paṛṗ ap xxx. in caṗ ṛiḃḃ, aṗt cenmoṗa aṗn ṛiḃḃ, ocur aquair α aṃm-peṃn, ocur ocṗ-piḃṗṗech é, muna biṛex in bliapḃain, ocur maḃ bliapḃain biṛex ιṛ nai-ṛiṗṗṗech

<sup>f</sup> *Radiant countenance of the Divinity*,— i. e. religion and philosophy lead us to infer the existence of God from the splendour of the sun.

<sup>g</sup> *Frigid zones*.—Ιοῖρ na oá ḃṛiṛáṛḃa.— From this it appears that the writer had

some acquaintance with the ancient Roman or Ptolomean system of Astronomy: he may possibly have had before him the lines of Ovid:

“Utque duæ dextrâ cælum, totidemque sinistra

grandson of Ainmire slept not, in consequence of the weight of the battle and the anxiety of the conflict *pressing on his mind*; for he was certain that his own beloved foster-son would, on the morrow, meet his last fate. Wherefore he went forth vigorously, early on the great Tuesday of the defeat, when the morning was streaking and illuminating the eastern sky, and the first object he beheld was the glowing bright face of the sun shining over the borders of the world, in whose rays, through good faith and good religion, through knowledge and wisdom, the more radiant countenance of the Divinity<sup>f</sup> is understood.

Then the bright-lofty, fiery-disked sun rose over the fair-banked, unobstructed horizon of the earth, moving with foresails, and uprising to illuminate the four quarters of the world, between the two high, stormy, frozen, frigid zones<sup>g</sup>, which were fixed as fastening hoops around the extremities of the world, to moderate the great torrid force of the bright fiery circle which was fastened about the middle of the world. Next to these are two fine temperate zones, to moderate the seasons between the intensity of the cold, and the extreme sultriness of the heat; but the sun moves on the high, beautiful, wide, broad, middle circle, through fiery divisions of scorching lightning, which are twelve in number, each consisting of thirty or thirty-one parts, except one called Aquarius, which consists only of twenty-eight, unless the year be a bissextile one; but if the year be a bissextile one, then it consists of twenty-nine. The sign, through which the sun was travelling the day on which the Ultonians were defeated

Partesecant zonæ, quinta est ardentior illis:  
Sic onus inclusum numero distinxit eodem  
Cura Dei: totidemque plagæ tellure premuntur.

Quarum quæ media est, non est habitabi-

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lis æstu;  
Nix tegit alta duas: totidem inter utramque locavit  
Temperiemque dedit, mista cum frigore flamma."

Q

ναι-πίστεχ; ocur ip é pind ap a peglaim grian in laite pin pind caein-íolair Chaingepech. Uair in ix. ad laiti a pait rampaid do punpad pin, ocur oét cal. Iuil do paiti, ocur Mairt ap raep laiti pectmúine, ocur coigeaó píceττ air epci.

Ip í pin uair ocur aimpeap no eirizitar da comaréta caidi, coit-cenda, cruétaigeti, cumdaéta, ip cuibdi, ocur ip cormaili, ocur ip comlaine puapadap ugdair pe h-inntamlúgaó pe a céile, ocur delb-comaréta dilep, dingnaétach, dpech-íollrigeti na diaóaéta, inuno pon ocur gpió-aigeth gnuad-íolur, glan-edpochτ, gpió-taitnemaó gpeue, ic epgi i n-uillind ingantais, examail, oipreir-depcurτ na h-Innia, d'orplogaó imdopair a poirc, ocur a paóairc, ocur a pió-íollri, do leguó a loiri, ocur a lappaó, ocur a loinnrigi pa tpeabaib, ocur pa éuaétaib, ocur pa élaét-épihaib in talman. Ocur din aiget adbal, orcapda, popletan in airó-piú, h-ui Ainmipeó co n-gpió, ocur co n-glaine, ocur co n-a gnuad-íollri. Co n-a peidi ocur co n-a puítin, ocur co n-a porcapidi, co n-a crueth, ocur co n-a cáime, ocur co n-a comlaine, co n-a pnuaó, ocur co n-a paire, ocur co n-a romairi. Co n-a h-aíb, ocur co n-a háilli, ocur co n-a h-orcapdaét, co n-a deitbepeaó, co n-a dellpad, ocur co n-a deaprcnugaó do dpechaib digpairi, daétamla, delb-comarétacha daendaéta in domain, ap n-epgi ap in uillind iat-glain, aigeapéta, iartap-éuair-cerpaiú na h-Eopra, i comdail ocur i comairri gnuiri gnuad-íollri gpeúe, do creidium co comlan, ocur do compegaó a cupaile.

Nip pupail am do'n apd-plait d'ua Ainmipeó, go po deaprcnaige a delb da cac delb, ocur go no cinneo a cruét, ocur a ciall, ocur a cat-oipberτ, a eineó, ocur a eangnum, ocur a portamlaét, a  
gaír,

<sup>h</sup> *Cancer*.—I pind Cangepech.—These characteristics of the year indicate A. D. 637, of which the Sunday letter was E., and therefore the 8 Kal. Jul., or the 24th

June, fell on Tuesday. The Golden number also being 11, and the old epact 20, the 29th June was the day of new moon, and consequently the moon's age, on the 24th,



defeated, was the bright-lighted sign of Cancer<sup>h</sup>, it being the ninth day of the Summer quarter, the eighth of the calends of July, Tuesday being the day of the week, and the moon's age twenty-five.

This was the time and hour that two general certain protecting signs arose, the most similar, like, and complete that authors ever found to compare with each other, and with the most glorious, radiant countenance of the Divinity, namely, the radiant, brilliant, effulgent, and delightfully glowing face of the sun, rising in the wonderful south-east corner of India, to open the door of its eyesight and royal brightness, to shed its rays, flame, and radiance upon the tribes, nations, and countries of the earth<sup>i</sup>; and the great, magnificent, hero-like, broad, bright countenance of the monarch grandson of Airmire, with a glow and brightness, with light and tranquillity, with radiance, comeliness, and beauty, with perfection and form, with nobility and dignity, with serenity and grace, with augustness, splendour, and effulgence, exceeding all the dignified, fair, and beautiful human countenances in the world, rising in the fair-landed, chilly, north-western corner of Europe, before and opposite the bright face of the sun, to believe entirely in, and to view its indications<sup>j</sup>.

It was not to be wondered at in the monarch grandson of Airmire, that his countenance excelled every countenance, that his personal form, wisdom, and valour in battle, his hospitality, prowess, and

was, in accordance with our author's statement, 25. It appears, also, that according to our author's calculation, the summer quarter of the year began on the 16th of June. The sun enters the sign Cancer, according to the old calendars, on the ides [i. e. the 13th] of June.

<sup>i</sup> *Of the earth.*—In *zalman*.—It is curious that the masculine form of the arti-

cle is here, and in some of the best MSS., connected with *zalman*, the genitive case of *zalam*, the earth, which is a noun of the feminine gender. The same is observable of the word *zip*, a country, Lat. *terra*.

<sup>j</sup> *To view its indications.*—i. e. king Domhnall rose to view the sun rising, to see whether its aspect boded success in the battle which he was to fight on that day.

ḡaír, ocur a ḡairceò ocur a ḡnimraða, a muipeñ, ocur a meirneç, ocur a móir-meanma, a paç, ocur a mighaço, ocur a muiteheandacç, ðar triath-buiduib toḡaidi in talman; ár nír iadpaç ocur nír compaicepaç pa aen ðuine peme riam, ppeim a poðla pinechair mar ðo iadpaç pá'n arð-plaie h-ua n-Ainmipech, uair ip iat po na dual-ḡnimarða duchupa nír ar diallurpaç Domnall a cuirib cairdiur-a, ocur a cormaleçc ceneoil na n-oipeç ocur na n-uapal-aiepeç airmitep ocur ainmniḡtep inne, o Chonn Ced-cataç, mac Feðlimid Reacçtmair, mic Tuatail Teacçtmair, mic Fiachaid Finnola, mic Fearaðaig Finnpechtnaig, mic Cprimthainn Nianáir anuap co Domnall, mac Aeda, mic Ainmipeç, mic Setna roinemail, potal-ḡnimaig, ar rin ruar .i. corcup Chuind lair a laçair cata, ocur a cpoðacç i cath-comlann; einech Airt Aen-þir, ocur a aebðacç pe h-ainnrib; ciall-ḡaír Chormaic hui Cuind, ocur a þoidiç aipð-miḡ; cornumaigi Cairppi Uipechair, ocur a luaç-upcair lamaiḡ; pichðacç na plaða Fiachach, ocur a iap-mairp ð'á aicmedaib; meirnech Muirpeaðaig Tiriḡ, ocur a tep-molta tigeapnaip; echçmaipe Echach Muirmedoin, ocur a menmanriað miled; nóir ocur maim-cpoða Neill Nai-ḡiallaiḡ, 'ma poḡlaie ocur 'ma ppeimaiḡit neapç-clanna Neill tear ocur tuaid, tair ocur tair; cpaeb-ðearpa Conaill ḡulban i nglenn-porpaib a ḡnuip; Cath-beim colḡ-ðuaibpech claidim in Chonaill ceaðna rin i n-ðorpn-ḡlacaið ðoit-leþa Domnaill; polt po-çap por-opða Fearḡura, mic Conaill, a ḡ-comçuige a çind; rið-mailḡi pemid, pith-ḡorma Seapna, mic Fearḡura i n-imchumðac a aigçi.

Oðoippe

<sup>k</sup> *Con of the Hundred Battles*.—This name is Latinized Quintus Centimachus by O'Flaherty, in *Ogygia*, Part III. c. 60, p. 313.

<sup>l</sup> *Fedhlimidh the Lawgiver*, is rendered Fedlimius Legifer by O'Flaherty, in *Ogy-*

*gia*, Part III. c. 57, p. 306, and Fethlemidius legifer by Colgan, in *Trias Thaum.* p. 447.

<sup>m</sup> *Tuathal the Legitimate*, in Irish *Tu-aðal Techtmair*, is Latinized Tuathalius Bonaventura by O'Flaherty, in *Ogygia*,

and puissance, his sagacity, feats of arms, and achievements, his spirit, courage, and magnanimity, his prosperity, royalty, and splendour exceeded *those of* the most princely and distinguished tribes in the world; for there met not, and there united not in any one person before, such distinguished genealogical branches as met in the monarch grandson of Ainmire; for the following were the ancestral hereditary characteristics which he derived from his consanguinity with, and descent from the chiefs and noble fathers, who are enumerated and named *in the pedigree* from Con of the Hundred Battles<sup>k</sup>, the son of Fedhlimidh the Law-giver<sup>l</sup>, son of Tuathal the Legitimate<sup>m</sup>, son of Fiacha Finnola, son of Feradhach the Just<sup>n</sup>, son of Crimthann Nianar, down to Domhnall *himself*; son of Aedh, son of Ainmire, son of the prosperous and proud-deeded Sedna. Namely, he had the triumph of Con in the field, and his valour in battle; the hospitality of Art the Solitary, and his courteousness to women; the wisdom of Cormac, the grandson of Con, and his royal forbearance; the *skill in the art of* defence of Cairbre Lifeachair, and his dexterity at arms; the fierceness of prince Fiacha, and his munificence to his tribes; the courage of Muiredhach Tirech, and his laudability of reign; the chivalrousness of Eochaidh Muighmhedhoin, and his heroic magnanimity; the *polished* manners and beauty of form of Niall of the Nine Hostages, from whom the Ui-Neill, south and north, east and west, branch off and ramify; the bright eyes of Conall Gulban in the hollows of his countenance, and the terrific sword-blow of the same Conall was in the long-palmed arm of Domhnall; the curling golden hair of Fergus, the son of Conall, covered his head; the mild, graceful, black eye-brows of Sedna, the son of Fergus, ornamented his face. The prince had

Part III. c. 56; but the cognomen Techmar is more correctly explained lawful, legitimate in the Book of Lecan, fol. 221.

<sup>n</sup> *Feradhach the Just*, is rendered Feradachus Justus by O'Flaherty, in Ogygia, Part III. c. 54, p. 300.



Οδοιρρρε έιρτεέτα Αινμρρε, mic Σεατνα, α ρεαν-αταρ ρόρ ι ροθαί  
 να πλατά; γυτ, ocur γρεανν, ocur γνυρ-δεργι Αεδα, mic Αινμρρεch,  
 α δεγ-αθαρι boduin, ι cumdach ocur ι comeaγar ορειέε delbnaide  
 Domnall.

Como ιατ ριν να νείε ρυαίιντε, ρυνηραδαά, ριρ αρ διαι, ocur ριρ αρ delb-cormailγιurταρ Domnall ι ρεαντur να ριγραιδε ρεμε. Αέτ éena, ηρ ρupail dno aen duine ράρ ιαδρατ ocur ράρ iméothaigreat να h-epnaile ριν uile, γο maδ éenn codnaigti comairle do cach, ocur γο maδ τιγearna τιδναίτεch τυαρurταί d'uaírlib ocur d'árho-maírlib, cen co beith ρopacht να ρρεαραbra ριρ im aird-μιγι. Uair ba he ριν aen duine δαρ dpech-depγ-delb-aiged d'éppenuγud deilbi do daíuib in domain, .i. Domnall, mac Αεδα, mic Αινμρρεch, mic Σεατνα, mic Ρεαργupa Cenn-ρατα, mic Conaill Gulban, mic Neill Naí-γiallaig, mic Echach Muio-meadoin, mic Muirédaiγ τιριγ, mic Fiachach Spartine, mic Cairrpe Uípeáair, mic Cormaic cupata, mic Airt Aenfir, mic Cuind Ced-cátaig, ρα compaíct clanna caide, cormaille, corppedi, ciallda, coitcenna, cpaeb-γaréta, cath-airbeapatacha, Cuind Ced-cátaig.

lar ριν innraigir in τ-aird-μιγ co Tuléan να d-tailgeann, αρ lar in longpuipt, baile ι m-bíoir arδ-naím Epeann ιc τυρεbaíl α τpaeth, ocur α cantain α n-upnaigti; γup ραίόριταρ Γαιρ Γann,  
 mac

◦ *Lively face.*—For the periods at which these different ancestors of Domhnal flourished see his pedigree at the end of this volume.

If these characteristic distinctions of the royal ancestors of king Domhnall were not *imagined* by the writer, he must have had more copious accounts of them than we are able to discover at present. It is probable, that he had ancient poems addressed to

many of them, which have been since lost, in which allusions were made to their personal forms, and to the attributes of their minds; and it is not unlikely that he drew also on his own imagination, which, we have every reason to believe, was sufficiently extravagant, for the qualifications of others for which he had no authority. There are documents still remaining which would bear him out in many of the qualifications

had also the acuteness of hearing which distinguished his grandfather Ainmire, the son of Sedna; and he had the voice, hilarity, and rudeness of countenance of Aedh, the son of Ainmire, his own good father, well expressed in his lively face°.

Such were the particular distinguishing attributes derived by Domhnall from the kings, his ancestors; and it was inevitable that any one in whom all these characteristics were united and concentrated, should not be the head of counsel to all, and the bountiful payer of stipend to nobles and arch-chieftains, even though there should be resistance or opposition to him regarding the monarchy; for he was the only man whose countenance excelled in form and majesty all the countenances of the men of the world, namely, Domhnall, son of Aedh, son of Ainmire, son of Setna, son of Fergus Cennfada, son of Conall Gulban, son of Niall of the Nine Hostages, son of Eochaidh Muigmhedhoin, son of Muiredhach Tirech, son of Fiacha Sraibhtine, son of Cairbre Lifeachair, son of Cormac the Heroic, son of Art the Solitary, son of Con of the Hundred Battles, in whom all the powerful, fair-bodied, wise, wide-branching, warlike race of Con of the Hundred Battles, meet.

After this the monarch advanced to Tulchan na d-Tailgenn<sup>p</sup>, in the middle of the camp, where the distinguished saints of Erin were used to chant their vespers and say their prayers; and he sent Gair Gann, the son of Feradhach<sup>q</sup>, to request the arch-chieftains of Erin to hold

he ascribes to some of those kings, such as the wisdom of Cormac, the dexterity at arms of Cairbre Lifeachair, &c.

<sup>p</sup> *Tulchan na d-Tailgean*,—i. e. the hillock of the saints. The name is now forgotten at Magh Rath. *Tailgean*, which was first applied by the Druids to St. Patrick, and signifies *of the shorn head*, “*circulo tonsus in capite*” (Trias Thaum. p.

123), was afterwards employed to denote any distinguished saint who became the patron of a diocese or parish.

<sup>q</sup> *Gair Gann Mac Feradaigh*, is not mentioned in any of the Irish Annals or genealogical books, accessible to the Editor, so that he cannot determine whether he was a real or fictitious character.

mac Feraðaið, d'þorcongar þor arð-matib Epeann ar co cinnðir  
 a comairli im cath no im comaðaib do Chongal. Ír de sein þo  
 erðidar uairli ocur arð-matib Epeann, ocur iaðrat co h-anbail,  
 orcarða, indrið, þa ðreich n-ðelb-comarðaið n-Ðomnall, ocur  
 ðelbair Ðomnall na þriaðra beca þa do ðerþnugað na comairli  
 þe cach, ocur d'þuaraít a h-aððair ocur a h-aiceanta:

Cið do gén þe Congal Claen,  
 a þuip nime na naem?  
 ní uil ðam beitt im beittuð,  
 ic mac Scannlain Sciað-leathain.

Ða þréigear mo þrið þeill  
 do Chongal in gairceð gér,  
 canþaiter 'gum tvaðaib þrell,  
 nað am þrið þuanað, þo tenn.

Ða tugar cat ír Congal,  
 taett þrið Cuailngi na g-comþam;  
 ðurpan ðal i tiaðar ann,  
 taett a ðalta le Ðomnall.

Þor góir gnait þrainteap gala:  
 ibið þraun ðoirþi, ðuba,  
 þóþið þaer-clann ar cach tí,  
 biað ógán ðana haichí.

Cið do g.

Ír and þin þo cinnþet na cuiðedaið a comairli, ocur níri ear-  
 aentaið in τ-arð-þlati h-ua Áinnirpech na n-aðað-þein; ocur þa  
 h-i comairli þo cinnþet, gan beitt þa comaðaib claena, cennþroma,  
 coðarþnaða Chongail, aett cat do cinned ma comair, ocur a  
 tóicþraði do þraethað gan teparðain, ar laðair in laithe þin.  
 Ír de þin þo erþ in τ-áirð-þið, ocur þo urðogaib a oll-guett indrið  
 or airð, do gþéraett þarþaði gþuað-þoillri Þaíðeal; ocur ír eð  
 þo þaíðerþar þu:

Erðio,



hold a consultation about whether battle or conditions should be given to Congal. Wherefore the nobles and arch-chieftains rose up, and proudly, nobly and majestically closed around the well-known remarkable countenance of Domhnall; and Domhnall composed the few words following to interrogate all as to the counsel, and to set forth its cause and nature:

“What shall we do with Congal Claen,  
 O Lord of heaven of saints?  
 I cannot remain in life  
 With the son of Scannlann of the Broad Shield.  
 If I resign my noble kingdom  
 To Congal of fierce valour,  
 It will be said among my tribes awhile  
 That I am not a mighty or firm king.  
 If I give battle to Congal,  
 That king of Cuailgne *renowned* for feats shall fall;  
 Mournful the event which will happen there,  
 His foster-son shall fall by Domhnall.  
 Against the false *ones* battles are ever gained:  
 Ravenous black ravens shall drink *of blood*,  
 Some nobles from every house shall perish,  
 There is a youth on whom it will be a stain.  
 What shall,” &c.

Then the provincialists held a council, and the monarch grandson of Ainmire did not dissent from them; and the resolution to which they came was, not to submit to unjust, exorbitant, and unreasonable conditions from Congal, but to give him battle, and put down his ambition without mercy on that very day. Wherefore, the monarch rose and raised his powerful regal voice on high, to exhort the bright-cheeked youths of the Gaels, and spake to them in this wise:

Εργιδ, εργιδ, α ογυ, αρ in τ-αιρδ-μυζ, co hercaid, ocur co haentaδac, co cobraiδ, ocur co cellide, co nearτmar, nearm-rcat-ach, pe pperταl na porécnι pea Ulaδ ocur allmapach; acτ éena gupa percar plaitiupa, ocur gupa h-athcup aipecaip d'Ull-taib ocur d'allmarcaib a combaiz ocur a comerzi pe claen-biδgaib Chongail in bar cenn-ri do'n cupi pa; ocur din gupa taáar tiúg-ba gan teararzaín do Chongal cach cat-choma comégni cúingear; uair nι olig tarb tnuτ-meap, troδac a teparzaín, na duine co n-oll-ghnímaib diabail dilguδ, muna taibliztea o tpiom-épaide, uair buδ étrumaioi a iargno ocur a oipérechτ agum-pa, ocur buδ ciúimide a cpiτh-gallpa cúmaδ im cpiδe, ziδ geogaintep mo épiτip-δalta epaide Congal. Ocur a luτ in taib pi tepar ám ale, bar aipδ-μυζ Epenn, .i. a aipδ-clanna Oilella Uluim, ocur a deḡ-clanna deδla Dáirpíne, ocur a clann-maicne cpoδa Conaípe, ocur a cæm-éneδ

<sup>r</sup> *Olioll Olum*.—Α απο clanna Oilella Uluim.—Olioll Olum was king of Munster about the year 237. He is the ancestor of the O'Briens, Mac Carthys, O'Donovans, O'Sullivans, O'Donohoes, and of almost all the distinguished families of Munster, of Milesian descent. Of all his descendants the O'Donovans are the senior, being descended from Daire Cearb, the second son of Olioll Flannbeg, king of Munster, and senior representative of Olioll Olum, while the Mac Carthys, and all the other families of the Eugenic line, are descended from Lughaidh, the third son of the same king. The descendants of Eochaidh, his eldest son, became extinct in Crimthann Mor Mac Fidaigh, one of the most celebrated of the Irish Monarchs, who began his reign about the year of our Lord 366.—See O'Flaherty's *Ogygia*, Part III.

c. 81. See also Note G, at the end of this volume.

<sup>s</sup> *Race of Dairfhine*.—Deḡ-clanna deula Dairpíne. These were a powerful people in Munster in the second, third, and fourth centuries, not considered to be of Milesian descent, but their power was much crippled by the race of Olioll Olum in later times. After the establishment of surnames in Ireland the principal families of this race were the following: O'Driscol, O'Coffey, O'Curnin, O'Flynn Arda, O'Baire of Munter-Bhaire, O'Leary of Rosscarbery, O'Trevor of Kilfergus, all in Munster, and Mac Clancy of Dartry, in the county of Leitrim in Connaught.—See Keating, *Pedigree of O'Driscol*.

<sup>t</sup> *Conairè*.—Clann-maicne cpoδa Conaípe.—These were the descendants of Conairè II., who was monarch of Ireland

“Arise, arise, O youths,” said the monarch, “quickly and unanimously, firmly and prudently, vigorously and fearlessly, to meet this attack of the Ultonians and foreigners; so that the evening of the reign and the destruction of the dominion of the Ultonians and foreigners shall be brought about, who are on this occasion joined and implicated in this iniquitous insurrection of Congal against you; and so that the battle reparations, which Congal so loudly demands, may be the battle in which his own final destruction shall be wrought; for a furious, enraged bull is not entitled to protection, nor a man with the daring deeds of a demon to forgiveness, unless, indeed, he is purified by repentance; (for even though the beloved nursling of my heart, Congal, should be slain, his sorrow and regret *for his crimes* would make me lighter, and his anguish *for past offences* would render my wounded heart calmer). And you, men of the south,” said the monarch of Erin, “you high descendants of Olioll Olum<sup>r</sup>, you good and valiant race of Dairfhine<sup>s</sup>, you brave progeny of Conairè<sup>t</sup>, you fair, protecting offspring of Cathair<sup>u</sup>, and  
you

about the year 212. A very distinguished branch of them passed over into Scotland, where, as venerable Bede informs us, “they obtained settlements among the Picts either by an alliance or by the sword;” but the people here addressed by the monarch Domhnall were the inhabitants of Muscraighe Mitine, in the present county of Cork; of Muscraighe Breogain, now the barony of Clanwilliam, in the county of Tipperary; of Muscraighe Thire, now the baronies of Upper and Lower Ormond, in the same county; and of Corca-Bhaiscinn, now the baronies of Moyarta and Clonderalaw, in the south-west of the county of Clare, in all which the descendants of this

monarch, Conairè, were then settled. The families then settled in these territories were a few centuries afterwards dispossessed by the descendants of Olioll Olum, so that we have no account of the chieftains of this race in modern times, with the exception of the O'Donnells of Corca Bhaiscinn, who, however, sank under the Mac Mahons (a branch of the O'Briens of Thomond), in the fourteenth century.—See O'Heerin's Topographical Poem, for the possessions of the descendants of king Conairè, at the Anglo-Norman Invasion of Ireland.

<sup>u</sup> *Protecting offspring of Cathair.*—Caem-  
cine cornamác Caṡaír.—These were the



cáem-éineð copnamác Catáir, ocur a mór-Leat maíðmeé Moḡa  
 co coircenn aréna, cuimníḡíð-ri do Congal na ḡoir-ḡriaḡra ḡera,  
 ḡlám-aíḡreḡa ḡeoin do paíðurḡar riḡ. ḡail éon ar oḡraḡ a ail  
 ar laeḡ-ḡoirriḡ ḡaigen. Tarr tuirḡ d'á taeb, a aḡereḡ re  
 h-Orḡaiḡiḡ. Oruiðe ar ḡairḡḡiḡ aḡrubad ar ḡeḡ-ḡluaḡaib ḡer-  
 muḡan. Ocur a luḡt in taeb-ri tuaið, ðin, ḡar aḡrḡ-ḡiḡ Erienn,  
 ní luḡa ir cuimníḡḡiḡ ḡia ḡar cupaḡaib-ri do Chongal na tuḡ-  
 ḡaramla ḡroma, taḡḡemaḡa taḡcaḡail tuḡ ar ḡar tuḡaḡaib:  
 Uḡh bó ḡriuiḡi do ḡior a ḡaramail do caḡ-ḡuiðriḡ cḡoḡa cnear-  
 ḡoillri Cḡuaḡna ocur Connaḡt. Fal riḡð-ḡuill re riḡu, riḡḡliḡ  
 re tuḡaḡaib ḡroma, taḡḡeḡeḡa, ḡreḡaḡe Teḡra, ocur ḡlaḡt Miðe.  
 Cíð iaḡ m'amaḡ ocur mo ḡeopaið-ri ḡóḡ, ar ḡlaiḡ riḡénaḡ ḡoḡla,  
 ri luḡa irleḡaḡ d'á laeḡḡaḡaib inḡamail ainmeḡ, aḡḡreḡh, eḡraidi  
 Chongail ar a cupaḡaib, .i. caer ar ḡeimiun, do paíðurḡar riḡ.  
 Conið aḡre riḡ, cluiḡið ocur cuimníḡ-ri mo ḡecurca ḡiḡerḡaḡ,  
 ocur

descendants of Cathaoir Mor, monarch of  
 Ireland, of the Lagenian race, about the  
 year 174. (See Ogygia, Part III. c. 59.)  
 He is the ancestor of all the distinguished  
 Irish families of Leinster (with the excep-  
 tion of O'More, O'Nolan, and Fitzpatrick  
 of Ossory), as of Mac Murrough, now Kava-  
 nagh, O'Dempsey of Clanmalier, O'Conor  
 Faly, O'Dunn of Dooregan, O'Toole,  
 O'Byrne, &c.

<sup>v</sup> *Leath Mhogha*.—Mop-Leat maíðmeé  
 Moḡa—Leath-Mogha, i.e. Mogha's half, is  
 the name of the southern half of Ireland,  
 so called from Mogha Nuadhat (the father  
 of Olioll Olum mentioned in Note <sup>k</sup>), who  
 was king of it. For a description of the  
 boundary between Leath-Mogha the south-  
 ern, and Leath Cuinn, the northern half of

Ireland, see Circuit of Muirheartach Mac  
 Neill, *note on line 128*, pp. 44, 45.

<sup>w</sup> *Ossorians*. — Orḡaiḡiḡ. — The an-  
 cient principality of Ossory was coextensive  
 with the present diocese of Ossory. It  
 comprised the entire of the present county  
 of Kilkenny and the barony of Upper  
 Ossory, in the Queen's County, excepting  
 some very small portions not necessary to  
 be specified in this place. It has been  
 from the dawn of history one of the most  
 celebrated territories in Ireland, and its  
 chiefs were considered so distinguished  
 and of such high rank, that the monarchs  
 of Ireland did not think themselves above  
 marrying their daughters. The hero of  
 this tale and his brother Maelcobha, had  
 both wives out of this territory.

you great and triumphant inhabitants of Leath Mhogha<sup>v</sup> in general, remember to Congal the bitter, sharp-insulting, loud-abusing words which he said to you. ‘A hound’s valour over ordure’ is his insult to the heroic troops of Leinster; ‘the belly of a pig to its side’ his saying to the Ossorians<sup>w</sup>; ‘stares on the oak’<sup>x</sup> he likens unto the noble hosts of Desmond<sup>y</sup>! And you, men of the north,” said the monarch of Erin, “your heroes have not less cause to remember to Congal the last heavy-insulting derogative comparisons he has made of your tribes: ‘a cow’s udder boiled in water’ he compares to the bright-skinned valiant bands of Cruachan<sup>z</sup> and Connaught. ‘A hedge of white hazel before men’ he likens unto the heavy, prosperous, active tribes of Tara and fair Meath. As to my own soldiers and exiles, moreover,” said the upright king of Fodhla [Ireland], “their heroes are no less degraded by the reviling, reproachful, spiteful comparison which Congal has made to them. ‘Caer ar geimiun’<sup>a</sup> he calls them. Wherefore hear and remember my exhortation of a lord, and my command of  
of

<sup>x</sup> *Stares on the oak*.—The stare or starling, called by the Irish *opuio*, is a very timid and unwarlike bird.

<sup>y</sup> *The noble hosts of Desmond*.—*Deimiun*, *Desmond*, at this time comprised the south half of Munster, being divided from Thomond by a line drawn from Brandon Hill, in Kerry, to Lismore and Dungarvan, in the county of Waterford; but in later ages Desmond comprised only Mac Carthy More’s country.

<sup>z</sup> *Cruachan*.—*Cpuachna*, Gen. of *Cpuacha*, or *Cpuachan*, the name of the ancient palace of the kings of Connaught. It is now called Rathcroghan, and is situated nearly midway between Tulsk and Belanagare, in the county of Roscommon,

and the ruins of several forts, and of an extensive Pagan burial ground, called *Roilig na Riogh*, i. e. the cemetery of the kings, are still to be seen at the place.—See Ordnance Map of the parishes of Ogulla and Kilcorkey, on which the present remains at Rathcroghan, with their names, are accurately shown. It is remarkable that the Ultonians of the ancient Irish race still consider themselves as hardier and more warlike than the natives of Munster, Connaught, or Leinster, and would not hesitate, even at this day, to call them soft fellows, not fit for war or hardship.

<sup>a</sup> *Caer ar geimiun*; it has been thought better to leave this phrase untranslated.

ocur m'porecongar airig ocur airid-rig oirb-ri; .i. nar ub riblach, pul-radarach, ruidbrech rib i culuib in caeta umuib ar cae n-airid, aet gur ob croda cenn-troma, compem bar cupaid do cornam na cae-laitre; gur ob tenna, troma, cae-greamanna ca tuimide bar tren-fear pe tennuib trom-ealman, ocur gor ba luata, leiomig, leardai g lama bar laeapaid i comneart bar colg, ocur bar craithech, ocur bar cath-rciaet; ocur na h-eirgead uuib d'innraigid na h-impeairna aet cae aen ri a h-erpaio a hind-raigid. Uair ba taeb pe tollairbe do eirgearna taeb pe perglonnuib bar ri-laeo-ri, mun ub comdicra bar cupaid co laetair da luat-cornam: ocur ma d comdicra cetfada bar tren-fear, tabraid in tachar ra co talcar, tul-borb, tarb-pedigti, tper-leimech, mar a tachar 'ga earrngaire duib o aimir bar n-uairal-brathar, .i. na petlainne rig-roillri, ocur na leig logmaire, ocur na craibi cellid, corp-rianta, coimdet a criplach depeach, deirgriedech deib-glannuine na diadachta, .i. Colum Cille, mac fellmida ri-uadarta Feolimid, a fine Neill Nai-giallaig; gor ub ar aetir na h-irlabra rin do oirid in t-uadair na perba rileo ra, inand ron ocur na breath-focla briathar:

Tabraid in cae co calma,

irig rig ir rig-damna,

rrainten ar pluag Ulad an;

bud cuman leo a n-imarbai g.

Tabraid in cae co calma,

irig rig ir rig-damna;

gabair

<sup>b</sup> *Columbkille, the son of Feidhlimidh.*— For the relationship between the monarch Domhnall and St. Columbkille see genealogical table, showing the descent of O'Maoldoraidh, O'Canannain, and Mac Gillafinnen, at the end of this volume. Adamnan states distinctly, in his Life of

Columbkille, (lib. i. c. 39.) that that Saint foretold the battle of *Munitio Cethirni*, or *Dun Ceithirn*, which was also fought by Congal against king Domhnall, about ten years previous to this of Magh Rath.— *Colgan Trias Thaum.* p. 349. The Irish generals were accustomed to tell their



of a prince and monarch to you, namely, be not found loitering, gaping around, and unsteady in the rear of the battle; but let the conduct of your heroes be brave and headstrong to maintain the field of battle; let the feet of your mighty men be firm, solid, cemented, and immoveable on the earth, and let the hands of your champions be quick, expert, and wounding in using your swords, lances, and warlike shields, and let none of you go into the conflict except one who longs to approach it; for it would be trusting to shadows in a prince to trust to the exertions of your heroes unless they were all equally anxious to rush to the scene of action to defend him. And if the minds of your mighty men be equally anxious, fight this battle firmly, fiercely, furiously, and obstinately, for this battle is foretold to you since the time of your noble relative, viz., the royal bright star, the precious gem, the wise, self-denying, meek, divine branch who was in the charitable, discreet yoke of the pure mysteries of the Divinity, namely, Columbkille, the good and learned son of Fedhlimidh<sup>b</sup>, of the race of Niall of the Nine Hostages." To record this speech the author composed these poetic words:

"Fight the battle bravely,  
Both king and prince;  
Let the noble host of Ulster be defeated;  
They shall remember their emulation.  
Fight the battle bravely,  
Both king and prince;

Let

soldiers, before every formidable battle in which they were about to engage, that victory had been foretold to them in that battle by one of the early Irish saints. As late as the reign of Elizabeth, Hugh O'Neill, Earl of Tyrone, caused O'Clery

to read a prophecy of this nature ascribed to Columbkille, aloud to his army before the battle of the Blackwater, fought in the year 1595, in which he gained a signal victory over the Marshall of Newry and his veteran English forces.

γαβαρ δοιβ co τaeτρat ann,  
 in da Congal im Domnall.  
 Domnall breac, mac Eachach áin,  
 ocur Congal, mac Scannlain,  
 Aed ip Congal meic Eachach,  
 ocur Suibne paep-brečach.  
 Co tí oitē brečan co brath,  
 ocur oitē Saxon paep-ghat,  
 co na pua peap bečad paip  
 d'Ulltaib uaib na d'allmarchaib.  
 Cpet pa tancatap o tig,  
 maicne Eachach a h-Alban?  
 ropad lop doib Congal ciap,  
 ap ulc ocur ap anpian.  
 Fégaib lib Congal Cuailngi,  
 oğ na cipe clúm-puaioi,  
 cpeo pil eturpu etip,  
 ip oğ in gēoib gel-eitig?  
 Ip bec d'peoil  
 itip uig cipe ip uig gēoio;  
 maipğ do mill Epiud uile,  
 tpe impeapain aen uige!  
 Tapğad lán pečt n-dabac n-onon  
 d'uigib gēo in aen maō,

ocur

<sup>c</sup> *Congal of Cuailgne*.—Congal Cuailg-  
 ne.—Cuailgne is the name of a very cele-  
 brated mountainous district in the now  
 county of Louth, lying between Dundalk  
 and Newry. Congal is called of this place  
 not because he was the possessor of it, but

because it originally belonged to the pro-  
 vince of Ulster, of *all* which his ancestors  
 had been kings. The ancient Ulster, as  
 we learn from the best authorities, ex-  
 tended southwards as far as Inver Colpa,  
 the ancient name of the mouth of the

Let them be pressed till there fall  
 The two Congals together with Domhnall.  
 Domhnall Breac, the son of noble Eochaidh,  
 And Congal, son of Scannlan,  
 Aedh and Congal, the sons of Eochaidh,  
 And Suibhne the just-judging.  
 Until eternal destruction to Britain come,  
 And the destruction of the ever-noble Saxons,  
 So that not one man shall go eastwards from you  
 Of the Ultonians or of the foreigners.  
 Why have they left their home,  
 The sons of Eochaidh from Alba?  
 It was enough for them that Congal the black  
 Should be in evil and insubordination.  
 Behold ye *the conduct of* Congal of Cuailgne<sup>c</sup>!  
 What is the difference at all between  
 The egg of the red-feathered hen,  
 And the egg of the white-winged goose?  
 There is little difference of meat  
 Between the hen egg and the goose egg;  
 Alas for him who destroyed all Erin  
 For a dispute about one egg!  
 The full of seven strong vats was offered  
 Of goose eggs together,

And

River Boyne, and comprised not only the  
 mountains of Cuailgne, now correctly  
 called in Irish Cuailghe, and Anglicised  
 Cooley, but the entire of the county of  
 Louth, which now belongs to Leinster.  
 At this time, however, Congal was only  
 king of Ulidia, and possessed no part of

this mountainous district, for it then  
 formed a portion of the territory of Oir-  
 gial, Anglicè Oriel and Uriel, which be-  
 longed to Maelodhar Macha. It was wrest-  
 ed from the Clanna Rudhraighe so early  
 as the year of Christ 332.



ocur uḡ oir imaille,  
 ar uachtar caça daibce.  
 Tapḡara do Congal Claen,  
 in tan po bi aḡ Dun na naem,  
 bennaçt fear n-Érend uile,  
 ba momor in t-íc aen uige.  
 Tapḡad do each do caç ḡraiḡ,  
 ocur bó da caç tánaid,  
 uinḡi d'or i cinḡ caç lip.  
 o Drobair co Dui-binir.  
 Tapḡad dó aball caç lip,  
 ocur droigean ḡan eirlip,  
 ocur ḡarḡa,—mor in ḡreim,—  
 in caç aen baile a n-Érind.  
 Tapḡad riḡi n-Érenn dó,  
 do Congal Claen, ḡear ba ró,  
 mo beç-ri, ḡér mor in ail,  
 in airḡ-riḡ uile ar Ulltaib.  
 A edail pén pe bliadain,  
 do-rum a h-Érinn iaç-ḡlain,  
 m'edail-ri a h-Ulltaib, ḡan on,  
 a çabairt por do Congal.  
 Tapḡad m'each ip m'eirpead dó,  
 do Chongal Claen, ḡer ba ró,

dul

<sup>a</sup> *I offered.*—Tapḡara, is the ancient form of the pret. first person sing. indic. mood of the verb now written tapḡim, in the present tense, ind. active.

<sup>e</sup> *Dun na naemh.*—"Fortress of the saints." This is but a poetical name for

Domhnall's own palace, where he had the principal saints of Ireland assembled.

<sup>f</sup> *Fort, lip.*—*Lis*, an earthen fort, is an old word still used to denote the entrenchments which the ancient Irish formed for defence around their houses.

And an egg of gold along with them  
 On the top of each vat.  
 I offered to Congal Claen<sup>d</sup>,  
 When he was at Dun na naemh<sup>e</sup>,  
 The blessing of the men of Erin all,  
 It was a great mulct for one egg.  
 There was offered him a steed from every stud,  
 And a cow out of every herd,  
 An ounce of gold for every fort<sup>f</sup>,  
 From Drobhais<sup>g</sup> to Duibh-inis<sup>h</sup>.  
 There was offered him an apple-tree in every fort,  
 And a sloe-tree, without fail,  
 And a garden,—great the grant,—  
 In every townland in Erin.  
 The sovereignty of Erin was *even* offered  
 To Congal Claen, though it was too much,  
 And that I should be, though great the disgrace,  
 Sovereign over all Ulster *only*.  
 His own profits for a year  
*Raised* from fair-surfaced Erin,  
*And* my profits out of Ulster, without diminution,  
 Were to be given moreover to Congal.  
 My steed and battle-dress were offered  
 To Congal Claen, though it was too much,

And

<sup>g</sup> *Drobhais*.—Drobdair, now Drowis, a river which flows out of Lough Melvin, in the north-west of the county of Leitrim, and falls into the bay of Donegal, at Bundrowis, on the confines of the counties of Leitrim and Donegal.

<sup>h</sup> *Duibh-inis*.—Duibh-inis, i. e. Black

Island, a name generally Anglicised *Dinish*. There are so many islands of this name in Ireland, that it is difficult to determine which of them is here alluded to; but this *Duibh-inis* must be looked for on the eastern coast on a parallel with the

River Drowis.

dul dom' dpuim-ri for m'each,  
 i riadnairi allmarac.  
 Tarḡad do Congal na cpeć,  
 ícc anbail ina eineć;  
 tarḡad dó a ní a deipead fein,  
 d'óri ir d'airget, na óig-réir.  
 Tarḡad na tri trića,  
 doneoch ro b'feairi im Tempairḡ,  
 ocur pciath riir nar ḡab cać,  
 do Congal, do tuir Tempach,  
 tuat cach tíre caíteo de,  
 ocur baili cać tuaité.  
 Tarḡad plead, ba mor in ail,  
 do Chongal Claen, a Tempairḡ,  
 ḡan neac da denum, miad n-ḡal,  
 aćt mać riḡ ocur riḡan,  
 ḡan neac d'a h-ól, monar n-dil,  
 aćt mac mna no riir d'Ulltaib.  
 Tarḡad ar m-bennaćt pa peac,  
 iir laeć ocur cleipeć,  
 ar Congal Claen cpiche in Scail,  
 ar rin uile do ḡabail.  
 Tarḡad ar luigi pa peac,  
 iir laeć ocur cleipeć,  
 oḡ tucad ar clar ille,  
 nach tar aćt tria tairire.

O

<sup>i</sup> *In presence of the strangers.*—This was a token of humiliation on the part of the monarch. Instances of this kind of humiliation are numerous in the traditional

stories of most parts of Ireland.

<sup>j</sup> *Crích an Scail.*—Cpíce in Scail, the country of Scal, was the ancient name of a territory in Ulster, but its situation we



And *liberty* to mount off my back on my steed  
 In presence of the strangers<sup>i</sup>.  
 There was offered to Congal of the plunders  
   A great reparation in his injury;  
 There was offered him whatever he himself should say,  
   Of gold, of silver, to his full demand.  
 There were offered the three eastern cantreds,  
   The best around Tara,  
 And a shield against which battle avails not,  
   To Congal, the prop of Tara,  
 A cantred in every territory should be his,  
   And a townland of every cantred.  
 There was offered a banquet,—great *to me* was the disgrace,—  
   To Congal Claen at Tara,  
 To prepare which there should be none *employed*,—what an honor!  
   But kings and queens only,  
 Of which none should partake—gracious deed—  
   But the son of an Ultonian man or woman.  
 Our blessing was offered respectively,  
   Both from the laity and clergy,  
   To Congal Claen of Crich an Scail<sup>j</sup>,  
   For accepting of these offers.  
 Our oath was offered respectively,  
   Both from the laity and clergy,  
   That the egg brought him on the table  
   Was not for insult but affection.

As

have not as yet been able satisfactorily to determine. There is a remarkable valley, a part of the territory here called Crich an Scail. See Book of Lismore in the Library of the Royal Irish Academy, fol. 224, *b*, *a*.  
 Slemmish, in the barony and county of Antrim; and it is probable that it formed

O nár gab-ruin rin uile,  
 uain-ri a cunta in aen uige,  
 ni h-eicean dun preagra fano  
 ni ar a eagla nor tairgream.

O nár gab-ran rin po fer,  
 tabraíð-ri ðó a ní cuinger,  
 dúine ni mebul in mod,  
 noða dliz demun dlizod.

Am goirtibe fa dó de,  
 am ailtre ocur am aide ;  
 co trarera dia a dá láim,  
 ar in tia do ní in écair,

Mo debaid ir Congal Claen  
 ir debaid ellti pe laeg,  
 debaid mic ir a matar,  
 ir troitð deri deapbrathar.

Mo gleó-ya ir Congal fá'n clao,  
 ir gleo mic ir a atar,  
 ir imarbað carat cain  
 ní ma tucad in cat rin.

Me po togaib Congal Claen,  
 ocur a mac imaraen,  
 do togbur Congal 'r a mac,  
 inmain diar cubaid, comnar.

Do

<sup>k</sup> *Foster-father*.—Stanihurst speaks as follows, in regard to the fidelity between foster-brethren, in Ireland, Lib. i. p. 49 :—  
 “ You cannot find one instance of perfidy, deceit, or treachery among them; nay, they are ready to expose themselves to all manner of dangers for the safety of those who sucked their mother’s milk; you may

beat them to a mummy, you may put them upon the rack, you may burn them upon a gridiron, you may expose them to the most exquisite tortures that the cruelest tyrant can invent, yet you will never remove them from that innate fidelity which is grafted in them, you will never induce them to betray their duty.” On this sub-

As he has not accepted of all these  
 From me in *reparation* of the crime of the one egg,—  
 We need not give a weak response,—  
 It was not through FEAR of him we offered *them*.  
 As he has not accepted of these, as is known,  
 Give you to him what he desires,  
 With us the mode of *giving it* is no treachery,  
 ‘A demon is not entitled to forgiveness.’  
 I am his foster-father<sup>k</sup> doubly, indeed,  
 I am his fosterer and tutor :  
 May God strike down both the hands  
 Of him who doth injustice.  
 My battle with Congal Claen<sup>l</sup>  
 Is the battle of a doe with her fawn,  
 The battle of a son and his mother,  
 And the fight of two brothers.  
 My conflict with Congal in the field  
 Is the conflict of a son and a father,  
 The dispute of kind friends  
 Is the thing about which that battle is given.  
 It is I that reared Congal Claen,  
 And his son in like manner,  
 I reared Congal and his son ;  
 Dear to me are the noble, puissant pair.

From

ject the reader is also referred to the following authorities :

“Moris namque est patriæ, ut si qui nobilium infantem nutriunt, deinceps non minus genitoribus ejus in omnibus auxilium exquirat.”—*Life of St. Codroe apud Colgan*, Acta SS. p. 496, c. 10.

“Solum vero alumnis et collectaneis, si quid habent vel amoris vel fidei illud ha-

bent.” — *Giraldus Cambren. Topographia*, Dist. iii. c. 23, Camden’s Ed. p. 745.

“Ita de singulari et mutuo affectûs vinculo inter nutricios et alumnos in Hiberniâ Giraldus Cambrensis in *Topographia Hib.* Dist. 3, c. 23, et alii passim scribunt.”—*Colgan*, Acta SS. p. 503, Note 48.

<sup>l</sup>*Congal Claen*.—Mo ðeðarð iŕ Congal Claen.—This shows the extraordinary



Do glún Scannlain tolaib gal,  
do ògburra in cup Congal,  
do glun Chongail ra caem clú,  
do ògburra fein Faelcú.

La na gabai uaim-ri rin,  
a mic Scannlain Sciað-lethain,  
ca breð beipe, mori in mod,  
orm-ra, mapead, at aenoi?

Sebara uait, mad maið lat;  
tabair dam-ra, do dag mac,  
do lam díct, ir do bean maið,  
t'ingean ir do porc po-glar.

Noða beiri aét riud pe riud;  
bid me do teine timcill,  
not gonfa in gai dremian dub;  
noða olig deman dilgud.

Atai a' t'aenar reac cac rið  
'gom aimleap o tír do tír,  
pod leapaigiur tairir rin,  
o'n lo pod n-uc do matair.

A Laigne do'n let ri tear,  
ticið co trén ir in treap,  
cuimnið Fínd mac Rora  
don t-plog co med meap-gora.

A Chonnaéta in comlainn cruaid,  
cuimnið Ulltu fpi h-en-uair  
cuimnið Medb ir in cat,  
ir Ailell mor, mac Magach.

α

affection the Irish had for their foster-children.

<sup>1</sup> *Finn, the son of Ross.*—Finn mac Rora.—He was a poet, and was king of

Leinster. The celebrated Irish monarch Cathair Mor was the seventh in direct descent from him, thus, Cathair, the son of Feidhlim Firurglas, son of Cormac Gelta

From the knee of Scannlan of much valour  
     I took the hero Congal;  
 From the knee of Congal of fair fame  
     I myself took Faelchu *his son*.  
 When thou wouldst not accept of these from me,  
     O son of Broadshielded Scannlan,  
 What sentence dost thou pass,—*it is of great moment*,—  
     On me, from thyself alone, if so *be that thou wilt not accept my offers*.  
*These* will I accept from thee if thou wilt;  
     Give me thy good son,  
     Thy hand from off thee, and thy good wife,  
     Thy daughter and thy very blue eye.  
 I will not give thee but spear for spear;  
     I will be thy surrounding fire;  
     The terrific black javelin shall wound thee;  
     ‘A demon is entitled to no forgiveness.’  
 Thou art singular beyond every king,  
     Planning my misfortune from country to country,  
     Notwithstanding that I reared thee  
     From the day thy mother bore thee.  
 Ye Lagenians from the southern quarter,  
     Come mightily into the conflict;  
     Remember Finn, the son of Ross<sup>l</sup>,  
     To the host of many active deeds.  
 Ye Connacians of hard conflict,  
     Remember the Ultonians for one hour:  
     Remember Medhbh in the battle<sup>m</sup>,  
     And Ailell Mor, the son of Magach.

O

Gaeth, son of Nia-Corb, son of Cucorb,   Ros.—*Duald Mac Firbis, Geneal.* (MS. in  
 son of Mogh-Corb, son of Conchobhar   the Royal Irish Academy) p. 472.

Abhradhruadh, son of Finn File, son of   <sup>m</sup>*Remember Medhbh in the battle.*—Cúim-

Α Λετὴ Μοῦα βερνυρ βυαῖο,  
 κρεῖσσιδὸ Ὑλλετὺ τρια ανβυαῖν,  
 κυμνιγίῳ Κύρι να ρεανῶ,  
 ἱρ μαιεῖ ὀγλαὸ Ἐρῆαν.

Α ῤῥυ Μῖδε να μαρε,  
 τισίῳ κο κρυαῖο ῥ α κομπας,  
 κυμνίγῳ Καῖρππε Νιαφερ  
 ἱρ Ἐρε ῤῖνῶ, μακ ῤεῶλμεῶ.

Α ἔνελ Ἐοῖαν, μῖκ Νεῖλλ,  
 ἱρ α Αἰρηγιάλλα δ'έν-ῤῥέιμ,  
 βηρῖῳ βερνν ρα ἄαρ κομαῖρ,  
 ταβραῖῳ βαρ ρεῖομ ἀεν κοναῖρ.

Λυαρ ἱν βαρ λαμαῖβ κο μ-βλαῖῳ,  
 οκυρ μαῖλλε ἱν βαρ τραῖγτιῖβ,  
 ναρ ἀβ' ἔεῖμ ριαρ να ραῖρ,  
 ἀῖτ ἔεῖμ ροραῖῳ, ρεαραῖμαῖλ.

Α ὁεοραῖδα, ἱρ με ἄαρ κενν,  
 α ἀμῖρα αῖλλε Ἐρηνν,

α

νίγῳ Μεῶδ.—Olioll and Meave were king and queen of Connaught immediately preceding the first century of the Christian era. They carried on a war with Ulster for seven years, to which king Domhnall is here made to allude, to remind the Connacians of their ancient animosity to the Ultonians.

<sup>n</sup> *Remember Curi.*—Cυμνίγῳ Κυρί, i. e. Curoi Mac Dairi, who was cotemporary with the heroes of the Red Branch in Ulster. He was king of the Ernaans of West Munster immediately preceding the first century of the Christian era, and is said to have resided in the upper part of

Gleann Scoithin, near the mountain called after him, Cathair Conroi, i. e. Curoi's Fort, to the south-west of Tralee, in the present county of Kerry, where he was murdered by Cuchullin, the most distinguished of the champions of the Red Branch.—See Ogygia, Part III. c. 46, and Keating, in his account of Conchobhar Mac Nessa and his champions. See also O'Connor's Dissertations, for some account of the famous people called the Ernaans of Munster.

<sup>o</sup> *Cairbre Niafer.*—Cαῖρππε Νιαφερ was king of Leinster, and cotemporary with Olioll and Meave, king and queen of



O Leth Mogha who *are wont to* gain the victory  
 Oppress the Ultonians with eagerness,  
 Remember Curi<sup>n</sup> of the spears,  
 And the chiefs of the youths of the Ernaans.  
 Ye men of Meath, of steeds,  
 Come vigorously into the conflict;  
 Remember Cairbre Niafer<sup>o</sup>,  
 And Erc Finn, the son of Feidhlimidh<sup>p</sup>.  
 Ye race of Eoghan, the son of Niall,  
 And ye Oirghialls of the same stock<sup>q</sup>,  
 Break breaches before you,  
 Direct your prowess in one path.  
 Let there be rapidity in your hands of fame,  
 And slowness in your feet;  
 Let there be no step west or east,  
 But a firm, manly step.  
 Ye sojourners, I am your head,  
 Ye splendid soldiers of Erin<sup>r</sup>,

Ye

Connaught, and the heroes of the Red Branch in Ulster.—See Duaid Mac Firbis's Genealogical Book, pp. 437, 438. See also Book of Lecan, where this Cairbre is said to be of Teamhair (Tara), but it adds, “not of Teamhair, in Bregia, for the monarch, Conaire More, resided there at the time, but at Teamhair Brogha Nia, in Leinster. At the same time Finn, his father, resided at Aillinn, and Ailill, at Cruachain.”

<sup>p</sup> *Erc Finn, the son of Feidhlimidh.*—Erc Finn, mac Feidhlimidh.—He was the grandson of Enna Cinnsellach, king of Leinster, in the fourth century, and an-

cestor of the Hy-Feilimedha or O'Murphys, who were settled at and around Tullow, in the now county of Carlow; but the Editor has not discovered any account of his hostility to the Ultonians.

<sup>q</sup> *Oirghialls of the same stock.*—Α cenel Eoghan mic Néill, ιr α Αιργιλλα ο'εn-ppéim.—The race of Eoghan and the descendants of the three Collas are of the same race, for both are sprung from Cairbre Liffechair, who was monarch of Ireland from the year 279 to 296.

<sup>r</sup> *Ye splendid soldiers of Erin.*—Α αμ-ρα αille Epenn.—The word αμαρ is used throughout the Irish Annals in the sense

α χείτερην menmnac̃ co m-blaid̃,  
cãt im ñiς Temp̃iac̃ tabraid̃.

Iar rin po eirid̃ar uair̃li ocur ar̃d-m̃aĩt̃i Eir̃enn r̃e b̃riort̃ud na m-b̃riat̃ar rin, .i. cãc t̃riat̃h co n-a t̃inol, ocur cãc cuig̃eas̃dach co n-a cãth-rõc̃raid̃i. Ir̃ de rin po r̃uid̃iςit̃ a r̃lois̃, ocur po co-  
p̃aiςit̃ a cup̃aid̃, ocur po t̃ep̃t̃aiςit̃ a t̃ren-p̃ir, ocur po h-ẽõit̃ a n-aĩr̃d-ñiς̃raid̃i d̃ã cãt̃b̃ar̃p̃raib̃ cum̃d̃ais̃, ocur d̃il-r̃ciãt̃aib̃ im̃deas̃la, ocur po nõc̃t̃ait̃ a neap̃t-cl̃aid̃me m̃am-r̃oill̃ir̃i a lam̃aib̃ a laẽc̃-  
p̃raid̃i; po r̃glann-beap̃t̃aiςit̃ a r̃ceit̃h ar̃ g̃uaill̃ib̃ a n-g̃air̃ced̃ac̃; po cl̃iãt̃-cõmar̃d̃aiςit̃ a c̃p̃aiẽc̃a com̃p̃aic, ocur a leab̃ar̃i-g̃ait̃h-  
lenna lãit̃p̃ec̃, gõr̃i ba aip̃be aig̃b̃ẽil añp̃ata iat̃p̃eiñ et̃ur̃pu ocur a n-ẽc̃t̃p̃raiñn, p̃e h-iñnar̃ba a n-eap̃car̃at̃. Ocur o pob̃rat̃ ar̃m̃da, inñill̃t̃i, up̃lama, p̃ãñ inñur̃ rin, po h-eas̃p̃ad̃ aen cãt̃ ãd̃bal, op̃-  
car̃d̃a, iñd̃riς̃ d̃p̃ear̃aib̃ Eir̃enn iñ aeñ iñad̃, p̃a d̃p̃eic̃ n-dẽlb̃-d̃iς̃p̃air̃ n-Dõmñaill̃, mar̃ p̃op̃g̃ler̃ iñ t̃-uς̃d̃ar̃i:

Do

of a hireling soldier, a mercenary; and it is used in the *Leabhar Breac* to translate the Latin *satellites*, as in the following passage: “Unitas Diaboli et satellitum ejus, &c., bale 1 m-b̃ia oentu oib̃ail̃ ocur a d̃rõc̃-am̃ur̃.”—Fol. 24, b, a.

<sup>s</sup> *Ye highminded kernes*.—Α χείτερην. —*Ceithern* properly signifies a band of light armed soldiers. It is a noun of multitude in the Irish language, but the English writers who have treated of Ireland have Anglicised it *kern*, and formed its plural *kerns*, as if kern meant a single soldier.

Ware, in his *Antiquities of Ireland*, c. 12, says that the Irish kerns were light armed soldiers, and were called by Henry

of Marleburgh *Turbiculi*, and by others *Turbarii*; that they fought with javelins tied with strings, with darts, and knives, called *skeynes*.

It is remarkable, that in this battle no mention is made of the *Gollowglass*, the heavy armed Irish soldier described by Spenser and others; indeed it is almost evident from this silence that Spenser is correct in his conjecture that the Irish borrowed the *gallowglass* from the early English settlers. His words are: “For Gall-ogla signifies an English servitour or yeoman. And he being so armed in a long shirte of mayle down to the calfe of his leg with a long broad axe in his hand, was then *pedes gravis armaturæ*, and was

Ye highminded kernes<sup>s</sup> of fame,  
Give battle around the king of Tara."

After this the nobles and magnates of Erin rose, being excited by these words, that is, every lord with his muster, and every provincialist with his battle-forces. They then arrayed their forces, accoutred their heroes, tested their mighty men, and harnessed their arch-princes in their protecting helmets<sup>t</sup> and defending shields; and they unsheathed their strong glittering swords in the hands of their heroes; they adjusted their shields on the shoulders of their champions; they raised their warlike lances<sup>u</sup> and their broad javelins, so that they formed a terrible partition between them and their border-ranks, to expel their enemies. And when they were armed, arrayed, and prepared in this manner, one great heroic battalion of the men of Erin was arrayed under the bright countenance of *king* Domhnall; as the author testifies:

"They

instead of the armed footman that now weareth a corslet, before the corslet was used or almost invented."—*State of Ireland*, Dublin Ed. p. 117.

<sup>t</sup> *Protecting helmets*.—*Da caṭṭappaib cumoag*.—Nothing has been yet discovered to prove what kind of helmet the ancient Irish CATHBHARR was, that is, whether it were a cap of strong leather, checkered with bars of iron, or a helmet wholly of iron or brass, such as was used in later ages. One fact is established, that no ancient Irish helmet, made of the latter materials, has been as yet discovered.

<sup>u</sup> *Warlike lances*.—*Α cpaṭṭi echa com-paṭc*.—The ancient Irish weapon called *cpaṭpeac*, was a lance with a long handle.

It is curious that there is no mention of the battle-axe in this story. The Irish had battle-axes of steel in the time of Giraldus, but he says that they borrowed them from the Norwegians and Danes. The military weapons used by the Irish in the twelfth century are described by Giraldus Cambrensis as follows: Dist. III. c. 10.

"Tribus tamen utuntur armorum generibus, lanceis non longis et jaculis binis: in quibus et Basclensium mores sunt imitati. Securibus quoque amplis fabili diligentia optimè chalybatis, quas a Norwagiensibus et Ostmannis sunt mutuati."

Ledwich says that the lance was sixteen feet or more in length.—See his *Antiquities*, Second Ed. p. 283.



Do mhonraatar aen cath dib,  
 itir riu-damna ocu riu,  
 ro iadpat amdabach reiat,  
 fa Domnall foraid, find-liat.

Ar rin ro eiu triath buidnech Taillten, .i. Domnall, mac Aeda, fa tri i timcell in cata ar na corugad, d'firrugad a mell fa'n armdaet, ocu fa n-aicbeli, ocu do decain a n-deirid fa dichepaet, ocu fa deo-ghnimaigi, ocu do terpuagad a toraig fa tige ocu fa trealmaigeet, uair ip amlaid ro bui bpollac borb-ger badb-laramain, bodba in cata comdluta, comeaig rin ar na toga do tren-pearaib Clann Conaill, ocu Eogain, ocu Airgiall, ocu ro mhaig in t-aird-riu gur in maig a m-boi Maelodan Maca, co maib Clann Colla fa cneap, ocu ba h-ead ro paidearta riu: dligti-ri dul tar cumgaigi caih d'forpac Ulad, ocu d'innarba allmarac, uair nri ciuin bar comaidcer-ri fa'n cuich do coruadar na Colla d'forba fir-dilir Ulad, o Glind Rige co bearramain, ocu o Ath in maig co Find, ocu co Forir, mar forgleir in t-ugdar:

Peapann Airgiall, luaiter lind,  
 o Ath in maig co Find,  
 o Glind Rige riap co re,  
 co bearramain a m-brerpe.

For

<sup>v</sup> *Oirghialls*.—The territory of the Oirghialla was divided from Ulidia by Lough Neagh and the Lower Bann, and by the remarkable trench called the Danes' Cast. In a MS. in Trinity College, Dublin, (H. 3. 18. p. 783.) it is stated that the country of the Clann Colla, called Oirghiall, was bounded by the three noblest rivers in

Ulster, viz., the Boyne, the Bann, the Erne, and the Finn.

<sup>w</sup> *Ath an Imairg*,—i. e. *the ford of the contest*, must have been the ancient name of a ford on the Lower Bann.

<sup>x</sup> *Finn*.—Siap co Find,—i. e. from Ath an Imairg westwards, to the River Finn, which falls into the Mourne at the town

“ They made one battalion of them,  
 Both princes and kings,  
 They closed in a circle of shields,  
 Around the firm, fair grey Domhnall.”

Then the populous lord of Taillteann, Domhnall, the son of Aedh, arose and walked thrice around the army when drawn up into battle array, to examine whether its border was well armed and terrible ; to see whether the rear was diligent and prepared for valiant deeds ; to examine whether the van was in thick array and well accoutred. For the fierce, sharp, fiery, terrible breast of that well-set and well-arranged battalion was composed of mighty men selected out of the Cinel-Conaill, Cinel-Eoghain, and Oirghialls<sup>v</sup> ; and the monarch made towards the place where Maelodhar Macha, with the nobles of the Clann Colla, were stationed, and said to them: “ It behoves you to surpass the power of all in overwhelming the Ultonians and expelling the foreigners, for your neighbours have not been quiet in consequence of the district which the Collas wrested from the real country of the Ultonians, *namely*, from Glenn Righe to Berramain, and from Ath an Imairg to the *River* Finn, and to Foithir;” as the author testifies:

“ The land of Airghiall, let it be mentioned by us,  
*Extended* from Ath an Imairg<sup>w</sup> to the Finn<sup>x</sup>,  
*And* from Glinn Righe<sup>y</sup> westwards directly,  
 To Bearramain in Breifnè<sup>z</sup>.

Until

of Lifford, in the present county of Donegal.

<sup>v</sup> *Glenn Righe* is the ancient name of the glen through which the Newry river flows.—See note on line 34 of the Circuit of Muirheartach, p. 31. It is on the confines of the counties of Down and Armagh,

and the Danes' Cast, which was the boundary between Ulidia and Oirghialla (see note v, *supra*), extends close to it.

<sup>z</sup> *Bearramain in Breifne*, in the now county of Cavan. There is another celebrated place of the name on the coast of Kerry, six miles westwards of Tralee.

Dòr dòrain Muircearraig mear  
 re claid na Colla cneir-gel,  
 o Glinn Con, ruatar na creach,  
 co h-Ualraig, Dairne dairbrech.

Ro gellpat garraid, gnm-arnaid, glan-armaic Clann Colla, comad iat buid airgid aig d'feapaid Erenn, ocur ma da compaiceo Congal ocur Maelodap Maica, con ciuclairtoid Congal da n-ana pe h-imbualaid; ocur muna ana, bid innarceda ingabala d'a eiri. da failid in flait do na ppegartaid rin, ocur po impo a agaid ap airid-pigraid Ailig, .i. ap Cpuunmael, mac Suibne, co codnacaid clann oiridnigi Eogain ime, ocur ba h-eaid po paidiurpar piu: Cia d'ana cuibid claid-breca Congal do corp, na uail-briatpa Ulad d'irliugaid, na do comdirgiud Clann Conaill ap forbairid forieid, inaid airid-pigraid Ailig? uair ni h-eanna aen laime, ocur ni h-aime aen atar, ocur ni h-iarpma aen matar, na aen alpa, na aen tapbearta, da cat-cined comceneoil ap pean-ainmniugaid ploindti d'feapaid Erenn, act rinne ocur rib-ri, map forglep in t-ugaid:

Eogan

<sup>a</sup> *Until the vigorous Muirheartach wrested.*  
—*Ḫop cōrain Muircēapzach meap.*—  
This was Muirheartach More Mac Earca,  
head of the Cinel-Eoghain race, and mo-  
narch of Ireland from the year 513 to 533.

<sup>b</sup> *Glenn Con.*—*Gleann Con.*—This would appear to be the glen now called Glen-Con-Kane, and situated in the parish of Ballynascreen, barony of Loughinsholin, and county of Derry. The village of Draperstown Cross is in it.

<sup>c</sup> *To Ualraig, at the oak-bearing Derry.*—Co h-Ualraig Doire doirbreach,—i. e. the place originally called Doire Chal-

ḡaḡ, mic Uítemuin (Book of Fenagh, MS., fol. 47, *b*), now the city of Londonderry. It appears from Irish history that the descendants of the Collas possessed a considerable portion of the present county of Londonderry, till they were dispossessed by Muirchertach Mor Mac Erca, the Hector of the Cinel-Eoghain. But after this period the Cinel-Eoghain encroached to a great extent upon the country of the Oirghialla or Clann Colla, who, in their turn, encroached still further upon the Ulidians or Clanna Rudhraighe.

<sup>d</sup> *Crunnmael, the son of Suibhne,—i. e.*



Until the vigorous Muircheartach<sup>a</sup> wrested,  
 From the descendants of the fair-skinned Collas,  
*The tract extending from Glen Con<sup>b</sup> in a battle of plunders*  
 To Ualraig at the oak-bearing Derry<sup>c</sup>."

The valiant, bright-armed host of the Clann Colla promised that they would be the most remarkable for bravery of all the men of Erin, and that should Congal and Maelodhar Macha engage, Congal would be slain if he should wait for blows, but if not, that he would be afterwards led captive and fettered. The king was glad on account of these responses, and he turned his face upon the princes of Ailech, namely, upon Crunnmael, the son of Suibhne<sup>d</sup>, with the chiefs of the illustrious race of Eoghan about him, and said to them: "In whom is it more becoming to check the unjust judgments of Congal, and to humble the haughty words of the Ultonians, or to protect the race of Conall against violent assaults, than in the princes of Ailech? For no two tribes<sup>e</sup> of the old surnames of the men of Erin are the vessels *formed by* one hand, the race of one father, the offspring of one mother, of one conception, of one fostering, but we and you; as the author testifies:

"Eoghan

the son of Suibhne Meann, who was monarch of Ireland from the year 615 to 628.

<sup>e</sup> *For no two tribes, &c.*—Eoghan, the son of Niall of the Nine Hostages, and the ancestor of the Cinel-Eoghain and Conall Gulban, the ancestor of the Cinel-Conaill, were twin-brothers; and, according to Irish history, so attached to each other, that when Conall was slain in 464, Eoghan was so much affected with grief for his death, that he fell into a melan-

cholic decline, of which he died the year after. This fact is commemorated in the following quatrain, quoted by the Four Masters under the year 465:

"Ao baé Eógan, mac Neill,  
 Re deopaiḃ,—ba maíḃ a maoin,—  
 Tpe ecc Chonaill na g-clearḡ-cpuaiḃ,  
 Do b-fuil a uairḡ a n-Uirce éaoin."

By which it appears that Eoghan was buried at *Uisce chaoin*, now Eskaheen, in Inishowen, not far from the city of Derry.

Εοζαν ιρ Conall, cen cpat,  
 διαρ cōimmeapa, cāið, comlán,  
 d'én-þeēt po compepð, miað n-ǵal,  
 ocur d'æen-ταιpðeapτ pucað.

Comð aipe pín ιρ inann þeíðm ocur paǵbala, paipe ocur poð-  
 piaiðeēt, buaið ocur báǵ, ocur þráðaiþri, po paǵpaðapap n-aiðpecha  
 aǵainð, .i. Εοζαν óipðniǵi, ocur Conall cornamach, map þopǵlep  
 in τ-uǵðap:

Inað þriatþap ðoib 'ǵá tiǵ,  
 o þé Þaðpaic ιρ Cairniǵ,  
 na dá m-þpaðaiþ, ǵpuað þri ǵpuaið,  
 inað buaið, inað ðimbuaið.

Ocur ðin þór, ni ul d'þopécin aipð-piǵe na ðo éþeíðib tiǵep-  
 naiþ aǵ in ða cað-aipeēt cōmcēneoil þi ap α celi, áct máð paep-  
 þluaiǵeð poþaiþ, ocur comeþǵi caða i combaiǵ in aipechta uaið  
 'ǵa teiǵema in tiǵepniþ; no ap α n-uipmeþa in aipð-piǵe; ocur  
 cið epiðein and, ιρ eicean comtuapupτal cinneti o cāch d'α celi  
 tap α cenn þin, map þopǵlep in τ-uǵðap:

In tan þup þiǵ Riǵ Oilǵ  
 ap þlog Conaill ceð-ǵuinǵ,  
 ðliǵið tuapupτal cað ain,  
 ó tá þpuǵaið co h-aipð-piǵ.  
 In tan þup þiǵ Riǵ Conaill  
 ap þlog Εοζain ǵan ðoðainǵ,

ðliǵið

<sup>f</sup> *The same blessing.*—St. Patrick blessed Eoghan at Ailech, and foretold the future greatness of the Cinel-Eoghain. He also blessed his brother Conall Gulban and Fergus, the son of Conall, on the brink of the River Erne, near the celebrated cata-

ract of Easroe.—See Tripartite Life of St. Patrick, Part II. c. 113, 117, and 118.

In an ancient historical Irish tale, preserved in a Vellum MS., in the Library of Trinity College, Dublin (Class H. 2. 16. p. 316), it is stated, that St. Cairnech of Tui-

“ Eoghan and Conall, without doubt,  
 Two of equal estimation, pure, perfect,  
 Were conceived together,—honourable deed,—  
 And at one birth were born.

“ Wherefore our fathers, Eoghan the renowned, and Conall, the defensive, have bequeathed unto us the same prowess and gifts, freedom and noble-heartedness, victory, affection, and brotherly love; as the author testifies :

“ The same blessing<sup>f</sup> to them at their house,  
 Since the time of Patrick and Cairnech,  
 To the two brothers, cheek to cheek, *is left*,  
 And the same success and ill-success.

“ And moreover, these two warlike tribes of the same race have no monarchical controul or lordly ascendancy over each other, save only that the party who happens to possess the lordship or the monarchy should receive auxiliary forces, and a rising out for battle *from the other* ; and notwithstanding this, they are bound to give each other an equal fixed stipend, as the author testifies :

“ When the king of Ailech is king<sup>g</sup>  
 Over the race of Conall the warlike,  
 He is bound to give a stipend to all,  
 From the brughaidh [farmer] to the arch-chief.  
 When a king of the race of Conall is king  
 Over the race of Eoghan, without opposition,

He

len, now Dulane, near Kells, in the county of East Meath, blessed the descendants of Eoghan and Conall, and ordered them to carry the three following consecrated reliquaries in their standards, viz., the *Cathach* [Caah], *Clog-Padraig*, and *Misach Cairnigh*, which would ensure them success in all

the battles fought for a just cause.

<sup>g</sup> *When the king of Ailech is king.*—For an account of the regulations here referred to, see the *Leabhar na g-Ceart*, preserved in the Books of Lecan and Ballymote, in the Library of the Royal Irish Academy.



dlizid in cedna dib-rin,  
 o bur aird-rig h-e uairtib.  
 Ní dliz céctar dib malle,  
 tar a cenn rin d'á ceile,  
 áct pluaiged re peim raéta,  
 ir comerǵi cruad caéta.

Ba h-ead inro fuigil ocur ppegaréta na h-Eogan-claindi ar h-ua  
 n-Ainmirech, co n-gebdóir cutpuma re cáic cuiged d'ard-cuicedaib  
 Erend do congbaile cleiti, ocur do cornum caé-laitreé, ocur cío  
 iat aird-maite Erenn uile do impobaó ar h-ua n-Ainmirec ar aen  
 re h-Ulltaib ocur re h-allmarcaib, co naé beróir a broga d'ugra  
 na d'foircecen imarcao uad-rom na uaitib-rum, áct a m-berao  
 Congal ar a cairóine, no cáic do com-áirleach a celi ar lazar in  
 láite rin.

Ba failid in flait do na fuiglib rin, ocur po inóta uaitib co  
 caé cornamaé Conaill, ocur ba h-ead po paideartar riu: ir dicra,  
 ocur ir duétraéctaiǵe dlizéire cinned ar éach, ina cáic caé-airéct  
 coméeneoil d'ár tecaírcepa gur triarta; uair ir d'á bar cined  
 bar cenn, ocur ir d'á bar n-airéct bar n-aird-rig, ocur ir aǵaib  
 po pagao forlamur flaéta fear Fuinid, inuid ron ocur imcongbaile  
 eéta, ocur enig, ocur engnuma na h-Erenn, mar forǵler nínre  
 Neill Nai-ǵiallaǵ:

Mo flait do Conall ced calǵ,  
 mo ǵairced d' Eogan airm-dearǵ,  
 mo críca do Chairppi éain,  
 m'amairi d' Enna inmain.

Ocur

<sup>h</sup> *Cairbre*.—Chairppi, or Cairbri, was  
 the third son of Niall of the Nine Hostages,  
 and ancestor of the Cinel-Cairbre, who  
 were settled in the north of the present

county of Longford, where the mountain  
 Sliabh Cairbre still retains his name; and  
 also in the territory of Carbury, in the  
 north of the county of Sligo.—See Tripart.

He is bound to give them the same,  
 As he is monarch over them.  
 They are not entitled on either side  
 Beyond this from each other,  
 Except *to furnish* forces to maintain a prosperous reign,  
 And a hard rising out for battle."

The speech and reply of the race of Eoghan to the grandson of Ainmire was, that they would do as much as any one province of the great provinces to sustain the front and maintain the field of battle, and that even though the arch-chieftains of all Erin should turn against the grandson of Ainmire, together with the Ultonians and foreigners, they would not carry off any advantage of battle or force from him nor from them, except what Congal would effect through friendship, or from both sides slaughtering each other on that day.

The king was joyful for these responses, and he turned away from them to the defending battalions of the race of Conall, and said to them, "You are bound to surpass all more zealously and more diligently than any other warlike hosts of our relatives whom we have as yet exhorted, because your head is of your tribe, and your monarch is one of your own assembly, and to you has been bequeathed the supremacy over the men of the West, which is the same as the maintaining of the achievements, hospitality, and valour of Erin; as the words of Niall of the Nine Hostages testify:

"My lordship *I bequeath* to Conall of the hundred swords,  
 My chivalry to Eoghan of red weapons,  
 My territories to the comely Cairbre<sup>h</sup>,  
 My foresight to the beloved Enna<sup>i</sup>.

And

Life of St. Patrick, Part II. c. 113, Ogygia,  
 Part III. c. 85.

<sup>i</sup> *Enna* was the youngest son of king  
 Niall. His descendants were settled in

Ocur din ir oib-ri pupailter, ocur in bur leit leazar, cuingidec caça cat-laitrech do congbaile, uair ir ib-ri tuirte tenna, troma, trena, tuinide, turcbala tamnaisge, ocur tarb-pedigei trear-laitrech in talman; uair ir iat craideta bar cupad, ocur cetpada bar catmiled, ocur ppegarta bar pírlaeé pírl-laitreca potaigei buirbi, ocur baig, ocur brath-merdaet in beata, mar forgleir in t-ugdar:

Conall pe corpad cata,  
pe pectgei peim rig-plata,  
buirbe, iet, ir engnum oll,  
garte, gairge, ir cruar a Conoll.

Ocur din ir pe fine caça pir aguib-ri aiprdena na n-atardā d'aitir, ocur d'pírl-aðpad, .i. a épo do éornam, ocur a éomarbur do congbaile, ocur duchur gan dilriugad; ocur din ir do éomarbur Conaill Gulban, or genribair, Eriu co n-a h-urriannaib, ocur ni diligeire a dilriugad; ocur ir do comarbur in Chonaill cedna rin aipechur echta, ocur enig, ocur engnuma na h-Epenn do éoimet, ocur do congbaile, ocur do cuimniugad a cluaraib ocur a craidetaib bar catmiled; comid iat rin na pecta ocur na po-ducupa po págadar bar n-aîtrecha aguib ar plict bar ren-atar, o ploindter bar paer tuata, .i. Conall glonn-mer, gaitlennac, glac-láidir, garb-ppegartac Gulban. Aet éna, po pad tuba, ocur po pad tairfemað da bar tuataib, da mað toraib po tuited clot-gnima Conaill gan congbaile, uair ba h-é-iride féigi forneartmar fine neart-claindi Neill, mar forgleir in t-ugdar:

Conall mac Neill, mic Echach,  
cuingid cruaid, calma, cpeacach,

ni

Tir-Enda, a territory containing thirty-quarters of land, in the present county of Donegal, lying between Lough Foyle and Lough Swilly, and in the territory of Cinel-Enda, near the hill of Uisneach, in Westmeath.



“ And, therefore, it is of you it is demanded, and to your charge it is left, to maintain the leadership of every battle field; for you are the strong, heavy, mighty, immoveable pillars and battle props of the land, because the hearts of your heroes, the minds of your warriors, the responses of your good champions, are the true basis and support of the fierceness, valour, and vigour of the world; as the author testifies :

“ Conall *is distinguished* for supporting the battle  
 For the justice of the reign of a royal prince ;  
 Fierceness, clemency, and great valour,  
 Liberality, venom, and hardness *are* in Conall.

And it behoves the family of every one of you to imitate and worship the attributes of your progenitor, by defending his fold, by maintaining his succession, and by not allowing his patrimony to be lessened; and of the patrimony of Conall Gulban, from whom you are sprung, is Erin with her divisions, and you should not allow it to be circumscribed; and it *is the duty* of the successor of the same Conall to support, maintain, and impress upon the ears and hearts of his warriors, the splendour, achievements, hospitality, and chivalry of Erin. Such then were the ordinances and the great hereditary prerogatives which your forefathers bequeathed unto you, derived from the ancestor from whom your free country is named, viz., the puissant, javelin-dexterous, strong-handed, and resolute Conall Gulban. And it were a great censure and reproach to your tribes, should it be your mishap not to continue the renowned achievements of Conall, for he was the chief prop in strength of the puissant sons of Niall, as the author testifies :

“ Conall, son of Niall, son of Eochaidh,  
 A hardy, brave, plundering hero ;

There

ni boi do riá-claind ag Niall  
 comhairle Conaill na a comhairle.

Conid cuimnígti ceneoil airid-riú Erenn comice rin.

Ciú cia lar ar forbann innici in airid-riú, ro feargaised fear  
 togha, tul-borb, tuaircepta, a tuaircept caá cornamais  
 Conaill, re bhorcu briachar, ocur re tecarcaib tigherna in  
 airid-plata h-uí Ainmirec, .i. Conall, mac Baedain, mic Ninnedha,  
 o Thulaiú Daí, ocur ó tracht-ropcaib Topaigi in tuaircept;  
 uair nri lre lreir a laiduid, ocur nri mian a mor-ghéa; ocur  
 ro deirig a dub-gha n-dibraicé, gura athcuir urca co h-ainfer-  
 zach, ancellid, ar h-ua n-Ainmirech. Ro tincartar triur toghaid,  
 triat-airch, á cept-lar caá cornamais Conaill, ar mcaib in  
 airid-riú eitir é ocur in t-urca, .i. Maine, ocur Enna, ocur Air-  
 nelach, ocur ro toghadair tri leatán rceith lan-mora i fiaonairi  
 na plata for eitir e ocur in t-urca; áct éna do cuaid cept-gha  
 Conaill tper na tri rcaitib driim ar driim, ocur tper in n-deirig  
 n-driimnig diogainn, .i. or-rcait oirig in airid-riú co n-decaid in  
 daiger dibraicthe, dar broga a bibairi, i tul-muig in talman,  
 itir da traigid airid-riú Erenn.

Durran naé at bpuinne do bean, ocur naé tréd craid ro  
 clannurtar, ar Conall; uair, dá mað ead, ni aithirrigteara cod-  
 naú catha mar trien-fearaib in tuaircept, uair ni dluid ocur ni  
 dluid

<sup>i</sup> Baedan, who was the son of Ninnidh.— Baedan, Mac Ninnedha, the father of this Conall, was monarch of Ireland for one year, A. D. 571.

<sup>k</sup> Tulach Dathi, is probably the place now called Tullagh-O'Begly, situated in the N. W. of the Barony of Kilmacrenan, in the Co. of Donegal, opposite Tory Island.

<sup>l</sup> Black-darting javelin.—Dub-gha diu-

braicte. — The gha or dart referred to throughout this battle was the jaculum mentioned by Giraldus Cambrensis, in Dist. III. c. 10, where he says that the Irish had three kinds of weapons, viz., short lances, two darts, and broad axes. Ledwich says (Antiq. second ed. p. 283), that “ the jaculum or dart is translated javelin, and described to be an half pike, five feet

There was not *one* of the great sons of Niall  
So good as Conall, or so hospitable."

So far the family-reminiscent exhortations of the monarch of Erin.

But to whomsoever this speech of the monarch appeared superfluous, a haughty, fierce-faced northman of the northern part of the protecting battalion of Conall, became enraged at the verbal exhortation and the lordly instructions of the monarch the grandson of Ainmire, namely, Conall, the son of Baedan, who was the son of Ninnidh<sup>j</sup>, from Tulach Dathi<sup>k</sup>, and the high-cliffed strand of Tory, in the north, for he did not like to be exhorted *at all*, and he did not like to be excited; he prepared his black-darting javelin<sup>l</sup>, and sent a shot spitefully and rashly at the grandson of Ainmire<sup>m</sup>. *But* three select lordly chieftains from the middle of the defensive battalion of Conall, namely, Maine, Enna, and Airlach, *observing his design*, sprang before the king, and between him and the shot, and raised three great wide shields before the king and between him and the shot, but the hard javelin of Conall passed through the three shields back to back, and through the defensive Derg druimnech<sup>n</sup>, i. e. the golden shield of the monarch himself, so that the discharged javelin passed off the side of its boss into the surface of the ground between the feet of the monarch of Erin.

"Oh grief! that it was not in thy breast it struck, and that it was not thy heart it pierced," said Conall, "for then, thou wouldst never again reproach such leaders of battle as the mighty men of the north ;

and an half long."

<sup>m</sup> *Grandson of Ainmire.* — Ua Ainmirech is translated Nepos Ainmirech by Adamnan, Life of Columba, Lib. 3, c. 5. In accordance with which it has here been translated "grandson of Ainmire" throughout.

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<sup>n</sup> *Derg Druimnech*, — i. e. the red-backed, was a descriptive name of king Domhnall's shield.—See the Tale of Deirdre, in the Transactions of the Gaelic Society, p. 94, for the proper names of Conor Mac Nessa, king of Ulster's arms.

X



δλιζιδ δυιτ-ριυ clann Conaill do laidiud, na do luaiḡ-ḡrepaçt, açt muna φαίçtea, ocur muna αιριḡçtea laiḡe 'na lonn-ḡnimaib pe bpuinnib a m-biðbað. Ocur atbert na bpiathra pa ann :

Ni δλιḡ deḡ-rluaḡ δ'ur-ḡrepaçt  
 Do triataib ip tainpemað,  
 A laidiud, a luaçḡrepaçt,  
 Orru mine h-aiριḡçtea  
 A ndiçpaçt pe h-innpaiḡið.  
 Cateh Conaill ip comdiçra  
 Re cornum caç-laiçpech ;  
 Ced ḡrepaçt a cupað-pan  
 A peḡḡ pein, a peapamlaçt,  
 A luinði 'r a laiðipeçt,  
 A cpoðaçt 'r a cobpaideçt,  
 A paie 'r a peitpiḡi,  
 A peçt piḡða po-ḡurman  
 'Ḥa m-bpoḡtað co biðbaðaib.  
 Ḥpoḡtað pór ða pepaib-riim  
 Aiḡçi orpo a n-epcapaτ,  
 Slea paena ap paenḡabail,  
 I lamaib a laeç biðbað,  
 Ic paiciill a ppiçteolma,

α

<sup>n</sup> *It is not lawful to exhort a brave host.*— This is the kind of composition called Rithlearg. It is a species of irregular extemporaneous rhapsody.

Poems of this description are generally put into the mouths of Druids while under the influence of inspiration, or of heroes while under great excitement, as in the present instance. Many curious exam-

ples of this kind of metre are to be met with in the ancient Irish historical tale called Forbais Droma Damhghaire, preserved in the Book of Lismore. It is curious to observe the effect which the writer of this tale wishes to produce in this place. He introduces Conall, the son of a king, the mightiest of the mighty, and the bravest of the brave, as actually attempting to

north; for it was not meet or lawful for thee to exhort or excite the race of Conall, unless thou hadst seen and perceived weakness in their deeds in fronting their enemies." And he said these words:

"It is not lawful to exhort a brave host<sup>n</sup>:

On chieftains it is a reflection  
 To be urged on, or exhorted,  
 Unless in them thou hadst observed  
 Irresolution in making the onset.  
 The battalion of Conall is resolute  
 To maintain the field of battle;  
 The first thing that rouses their heroes  
 Is their own anger, their manliness,  
 Their choler, their energy,  
 Their valour, and their firmness,  
 Their nobleness, their robustness,  
 Their regal ordinance of great valour  
 Setting them on against their enemies.  
 A further incitement to their men  
*Is derived from* the faces of their enemies being turned on them,  
 Reclining lances being held  
 In the hands of their heroic foes,  
 Preparing to attack them!

Their

take the monarch's life, for daring to make a speech to rouse the Cinel Conaill, or direct them how to act in the battle; and he is immediately after represented as entirely convinced of his error and crime, by a few proverbs which the monarch quoted to instruct him. He becomes immediately penitent, and willing to submit patiently to any punishment the monarch was pleased

to inflict, and, strange to say, the only punishment which the latter thought proper to impose was, that the royal hero, Conall, should not, if it should happen to be in his power, slay Congal, the monarch's most inveterate enemy, and the cause of the battle, because he was his foster-son. This, no doubt, presents a strong picture of ancient Irish manners and feelings.

Α τρερ-ḡréracht ḡnátach-rum,—  
 De m petar ppiáilim  
 Orro pe h-uair impepna,—  
 Α puil peim 'ḡá pabpannað.  
 Iar rin noða poðainḡe  
 Sil Setna pe petpiḡi,  
 Peiom rin cacha paep-chimio  
 Acu pe h-uair n-imlaio.  
 Enna-clann pe h-imðpiaiḡio,  
 boguimḡ pe borb-airleç,  
 Caerçennaiḡ pe caç-laçair,  
 Aengurairḡ pe h-uppçlaiḡi,  
 Sil Piðpiaiḡ pe paebap-cler,  
 Sil Ninðeda aḡ neapτ-bpupioð,  
 Sil Setna pe ponairteçτ.

Αḡ

° *Clann Enna*.—Enna-clann, i. e. the race of Enna, the sixth son of Conall Gulban, ancestor of the Cinel Conaill. Their territory extended from the River Swilly to Barnismore and Sruthair, and eastwards to Fearnach, in the present county of Donegal.

° *Boghuinigh*,—i. e. the descendants of Enna Boghuine, the second son of Conall Gulban, who were settled in the present barony of Banagh, in the south-west of the county of Donegal, to which they gave name. This territory is described in the Book of Fenagh, fol. 47, p. a, col. a, as extending from the River Eidhnech, now the River Eany, which falls into the harbour of Inver, in the bay of Donegal, to the stream of Dobhar, which flows from

the mountains.

Ο Εονιç co Doðar oil

Siliur ap na ḡarb-ḡleiðzið.

From Conaing, the third son of this Enna Boghuine, the O'Breslens, who are still numerous in Tirconnell, are descended. They inhabited originally the territory of Fanaid, but were driven thence, by consent of O'Donnell, in the fourteenth century, and a branch of the Mac Sweenys, who came from Scotland, was established in their place; after which, as we are informed by Duald Mac Firbis, O'Breslen became a Brehon to Maguire of Fermanagh, which office his descendant retained till the year 1643.

° *Caerthannachs*.—Caerçennaiḡ, i. e. the descendants of Caerthan, the son of



Their usual battle-incitement,  
 Which cannot be resisted,  
 At the hour of the conflict,  
 Is their own blood arousing them.  
 After this not tameable,  
 Are the race of Setna of robustness,  
 They possess the puissance of any tribe  
 At the hour of the slaughter.  
 The Clann-Enna<sup>o</sup> *are distinguished* at the onset,  
 The Boghaineachs<sup>p</sup> at fierce slaughtering,  
 The Caerthannachs<sup>q</sup> for *maintaining* a battle-field,  
 The race of Aengus<sup>r</sup> for resisting,  
 The race of Fidhrach<sup>s</sup> for sword-fighting,  
 The race of Ninnidh<sup>t</sup> for routing,  
 The race of Setna<sup>u</sup> for firmness.

Such

Fergus, who was son of Conall Gulban.

<sup>r</sup> *Descendants of Aengus.*—Αengυραιğ, i. e. the descendants of Aengus Gunnad, the son of Conall Gulban.

<sup>s</sup> *Sil Fidhrach.*—Sil Fιδραιğ; their situation in Tirconnell is not known, nor is their descent given in any of the genealogical books.

<sup>t</sup> *Sil Ninnidh.*—Sil Nιννεδα, i. e. the descendants of Ninnidh, the son of Duach, who was son of Conall Gulban.

<sup>u</sup> *Sil Setna.*—Sil Σετνα, i. e. the descendants of Setna, the grandson of Conall Gulban. These were the most distinguished families of Tirconnell. That tribe of them called Sil Luighdhech Mic Setna, after the establishment of hereditary surnames, branched into various families, of

whom the most distinguished were the O'Donnells. The territory of the Sil Luighdhech Mic Setna is described in a poem in the Book of Fenagh, as extending from the stream of Dobhar (which flows from the rugged mountains) to the River Swilly:

Τριυχα Ερα Ρυαιδ ρεβαιğ  
 Μαğριχ, ιαğαιχ ινβεραιğ  
 Ο Call cām na cpoðanğ cap  
 Co h-Εονιχ τοραιννο-ερεν-ğλαιρ.

Τριυχα δαğume m-blechτα,—  
 Εολεαιβε lucho na queρτα,—  
 Ο Εονιχ co Dobap n-οιl  
 Shiliup ap na çapð-ğleiðcið.

O'n Dobap οιρçιρ ceona  
 Τριυχα Çuιğoech, mic Sheona

Αἶψά γιν' αὖτις καὶ κατ' ἐμὸν  
 Δὸ κατ' Ὀναίλλ' ἀνταμῶναι,  
 Ὀνομασθέντα μανίαν,  
 Μαίαν αἰὲν ἢ ἀναίαν;  
 Ἰνναίαν ἡ-ὕα Ἀννίαν,  
 Ὀνομασθέντα καὶ Ὀναι.

Νῆ Ὀναι.

Τίς γιν' αὖτις περ ἀνταμῶναι, τὸν-Ὀναι ἡ-ὕα  
 αὖτις; ἡ δὲ Ὀναι ἡ-ὕα, Ὀναι ἡ δὲ Ὀναι  
 ἡ-ὕα Ὀναι, Ὀναι ἡ-ὕα! αὖτις Ὀναι, ἡ  
 Ὀναι ἡ-ὕα Ὀναι, Ὀναι ἡ-ὕα Ὀναι ἡ-ὕα  
 Ὀναι ἡ-ὕα Ὀναι ἡ-ὕα Ὀναι ἡ-ὕα Ὀναι ἡ-ὕα  
 Ὀναι ἡ-ὕα Ὀναι ἡ-ὕα Ὀναι ἡ-ὕα Ὀναι ἡ-ὕα

Περὶ καὶ Ὀναι;  
 Περὶ Ὀναι Ὀναι;  
 Περὶ Ὀναι Ὀναι;  
 Περὶ Ὀναι Ὀναι;  
 Περὶ Ὀναι Ὀναι;  
 Περὶ Ὀναι Ὀναι;  
 Περὶ Ὀναι Ὀναι;

Περὶ

Ὀναι ἡ-ὕα Ὀναι ἡ-ὕα,  
 Ὀναι Ὀναι Ὀναι Ὀναι.  
 Ὀναι Ὀναι Ὀναι Ὀναι  
 Ὀναι Ὀναι Ὀναι, Ὀναι Ὀναι,  
 Ὀναι Ὀναι Ὀναι Ὀναι Ὀναι  
 Ὀναι Ὀναι Ὀναι Ὀναι Ὀναι.

*Lib. Fenagh, fol. 47, b, a.*

"The cantred of the boisterous Eas Ruaidh,  
 The salmon-full, fish-full cataract,  
 Extends from Call Cain of knotty nut  
 clusters  
 To the noisy, impetuous green river Edh-  
 nech.

The milky cantred of Baghuine,  
 Let all inquirers know,  
 Extends from Edhnech to the bright  
 Dobhar,  
 Which flows from the rugged mountains.  
 From the same rapid flood of Dobhar  
 The cantred of Lughaidh, son of Sedna,  
 Extends to that bright-coloured river,  
 Which is named the Suilidhe [Swilly].  
 The cantred of Enna thence westwards  
*Extends* to Bearnus Mor *and* to Sruthair,  
 Profitable is Tir-Enna of horses,  
*It extends* eastwards to Fearnach of heroes."

Such are the attributes  
 Of the race of brave Conall,  
 A praiseworthy tribe of spears.  
 Wo to the known or unknown *who insult them* ;  
 The grandson of Ainmire attacks them  
 For a cause which he ought not.

It is," &c.

The king smiled at the haughty and furious answers of the northern, *and said*, " This paroxysm is of the hereditary fury and of the northern madness, O Conall, O warrior ! But hast thou heard the mild proverbial string<sup>v</sup> which authors have left *written* of the remains of their old sayings ?"

" A battle is the better of array ;  
 An army is the better of good instruction ;  
 Good is the better of a great increase ;  
 Fire is the better of being stirred up ;  
 Fame is the better of commemoration ;  
 Sense is the better of advice ;  
 Protection is the better of intercession ;

Knowledge

This poem then goes on to state, that the race of Eoghan, deeming the territory left them by their ancestor, Niall of the Nine Hostages, to be too narrow, extended their possessions by force of arms as far as Armagh, leaving Derry to the Cinel-Conaill, and Drumcliff to the descendants of Cairbre.

<sup>v</sup> *Proverbial string*. — The Irish were very fond of adducing proverbs in proof of their assertions, and to this day, a prover-

bial saying brought to bear upon the illustration of any subject, makes a deep impression on the minds of the native Irish, as the editor has had ample opportunities of knowing. But though proverbs abound among them no considerable list of them has ever yet been published. The most accessible to the Irish reader is that which is given by Mr. Hardiman, in his " Irish Minstrelsy, or Bardic Remains of Ireland," vol. ii. p. 397. Lond. 1831.



Fepirdi fir fiairfaigib;  
 Fepirdi tuir tertyugub;  
 Fepirdi gair glan-foglaime;  
 Fepirdi fir fáit foglaime. P. c.

Lúth gacá labartha leat, a aird-riug Erienn, ar Conall, cáin-  
 leat cacá comairli cúgub, ir ciallda po coircir mo cómpert; ir  
 fíra na fuigil, gura fáit fad-réidigti fepir oğ-briatara ána,  
 amairpeá na n-aird-riug. Áit éna, beir do bpeit rmacáta,  
 rmuaintig do peét riug, naé digir dar riagail do peétig, a ríğ-flait,  
 ar Conall; ir am cirtac-ia, dípar a dohéir, ocur icfara anpí-  
 áu, uair n h-anagra áit fir flaita agairther oirne. Derao  
 bpeit n-inoirig, n-doirig, n-dleirtenaig, ar Domnall; mar do triall-  
 airiu mo tiug-bá-ra gan cáigill, gan cómpéga, tu-ra do terari-  
 gain gan dícheil, gan dírluaga, ocur mo dalta, Congal, do cáigill  
 duit-riu ar colg-deir do claidim, a Chonaill. Ní forbunn flaita  
 marcar, a riug-flait, ar Conall, .i. Congal do cáigil. Máda  
 compaircem, cengeltar agum-ra h-é, má iccaid a anpíáú a ur-  
 gabail, uair n buo airpechur engnuma dam-ra do dalta do di-  
 éenna doot' aindeoin it' fíadnairi, a aird-riug Erienn, ar Conall.  
 Conao conpat Conaill ocur a éapit briatara ar comertig in cáta  
 anuair comice rin.

Imthura Domnaill, po delig-rein pé ræp-códnaiğ déğ d'á  
 derb-fine bodein, pe h-uprclaige, ocur pe h-innarba cach pedma,  
 ocur cáé popteigne ar a ucht. Ocur po atchuir aegairpecht  
 nept-clainne Neill d'fóirpithin ar cáé forpán ar Chellaé, mac  
 Mailecaba,

<sup>w</sup> *Foster-son, Congal.*—Mo dalta Con-  
 gal do cáigil duit-riu.—King Domhnall  
 is represented throughout this story as  
 most anxious that Congal should not be  
 slain, because his attachment to him was  
 inviolable as being his foster-son.

<sup>x</sup> *Cellach, the son of Maelcobha.*—Cellaé,  
 mac Mailecaba.—This great hero was  
 afterwards monarch of Ireland jointly with  
 his brother Conall, from the year 642 to  
 654. He is the ancestor of the famous  
 family of the O'Gallaghers of Tirconnell,

Knowledge is the better of inquiry;  
 A pillar is the better of being tested;  
 Wisdom is the better of clear learning;  
 Knowledge is the better of philosophy."

"May the choice of each expression be with thee, O monarch of Erin," said Conall; "the mild success of each advice be with thee; wisely hast thou suppressed my great anger. True is the saying that the pure, noble, sapient words of monarchs are the cause of mitigating anger. Howbeit, pass thy sentence of control; ponder on thy regal law, that thou mayest not go beyond the rule of thy justice, O royal prince," said Conall. "I am guilty; do thou take vengeance according to thy custom, and I will pay the debts due to thee; for it will not be an unjust revenge, but the justice of a king that shall be visited upon us." "I shall pronounce a king-becoming, upright, legitimate sentence," said Domhnall. "As thou hast sought my death, unsparingly and without consideration, I will spare thee without forgetfulness, without limitation, and my foster-son Congal<sup>w</sup> is to be spared by thee from the edge of thy right-hand sword, O Conall." "It is not the exorbitant demand of a king thou hast asked, O monarch," said Conall, "in requesting that Congal should be spared. If we engage he shall be fettered by me (if his capture be sufficient to pay his evil debts), as it would not be noble valour in me to behead thy foster-son against thy will, before thy face, O king of Erin," said Conall. So far the fury of Conall and his exact words at the rising of the battle.

As to Domhnall he detached sixteen chieftains of his own tribe, to resist and repel every attack and violence from his breast, and he charged Cellach, the son of Maelcobha<sup>x</sup>, above all, to watch and  
 relieve

who are more royally descended than the ages.—See genealogical table of the descendants of Conall Gulban, at the end of this point of power and possessions in later volume.

Mailecaba, reach cach, ocur cuairt ppeagra Congail do com-  
pperdal, ocur comairci a ceitri n-daltao n-decraidech n-dep-  
taiuri do denum, .i. Maelduin ocur Cobtae, Finncao ocur  
Faelcu; ocur po riaonais ar ardo-maitib Erenn ar a aile, cumao  
pa cormailri corraigt in cata rin, ocur pa ramail a ruioigt, do  
coirigtca cata fer n-Erenn co bpuinne brata, ocur atbert na  
briaera pa:

Cleaata mo cata-pa fein  
Eogan co Cairpri, mac Neill,  
tuirte fulaing cata Cuind  
Conall co n-a Enna-cloind.

Connaeta ir Muidg pela  
a riodach cuir comoluta,  
Laignig, Muimnig, mer a mou,  
tuige in cata 'r a tégor.

Airigid mo cata cain  
Airgialla ocur mo deoraio,  
me bodein a parca trom,  
pe dinge caich do'n comlonn.

Ir me Domnall, mac Aeda,  
mian lim cella do caemna,  
mian lim Sil Setna gan fail,  
co tren a h-uct Clann Conaill.

Mian lim Cenel Conaill cruaid  
pomum i pcamnir pcta-buain;  
Sil Setna, mo chined fein,  
mairg nac mgarib a n-airpéir.

Cennpaelaio

<sup>y</sup> *Are Conall.*—In this quatrain Eoghan, Cairpri, and Conall, the names of three of the sons of the monarch Niall of the Nine Hostages, are put collectively as nouns of multitude to denote their respective races.

<sup>z</sup> *Are the shelter.*—The Irish word *tuige*, which is cognate with the Latin *tectum*,



relieve the puissant race of Niall out of every difficulty, to respond to the onsets of Congal, and to protect his own four good-hearted, beloved foster-sons, namely, Maelduin and Cobhthach, Fionnchadh, and Faelchu. And he requested of the arch-chieftains of Erin, after this, that the armies of the men of Erin should, to the brink of eternity, be arrayed to the likeness of the arrangement and position of this battle; and he said these words:

“The props of my own army

*Are* Eoghan and Cairbre, the son of Niall;

The supporting pillars of the army of Con

*Are* Conall<sup>y</sup> and the race of Enna.

The Connacians and bright Meathians

*Are* its well-shaped thickset wood,

The Lagenians and Momonians of rapid action

*Are* the shelter<sup>z</sup> and protection of the army.

The ornaments of my beauteous army

*Are* the Oirghialls and my sojourners<sup>a</sup>,

And I myself the heavy sledge

To drive all into the conflict.

I am Domhnall, the son of Aedh,

I desire to protect churches;

I desire that the race of Setna, without remissness,

Should be mighty in the front of the Clann Conaill.

I desire that the hardy Cinel Conaill

Should be before me in the battle of strong shields;

The race of Setna, are my own tribe;

Wo to him who avoids not disobedience to them.

Cennfaeladh

is used in old MSS. to denote the roof of a house, and sometimes, figuratively, shelter or protection.

<sup>a</sup> *Sojourners*.—*Θεοπαῖο* signifies an ex-

ile, sojourner, pilgrim, or any one living out of his native country. The *θεοπαῖο* or sojourners here referred to were evidently hireling soldiers from Scotland or

Cennfaeladh fleadh, mac Garbh,  
 Finghin coibdenach in Chairnn,  
 triar ele ba deula a n-dreac,  
 Maine, Enna, Airlach.

Loingreac, mac Aeda na n-dám,  
 ocur Conall, mac baedain,  
 tri meic Maicoba na claid,  
 Cennfaeladh, Cellach, Conall.

Mo cuig meic-rea, derg a n-dreach,  
 Fergur, Oengur coibdenach,  
 Ailell ir Colgu nac gann,  
 ocur in cuigeadh Conall.

Ir iat rin criuthre mo cuirp,  
 plan caic uile 'ma fuabairt,  
 reid im caic réd, borb a m-bann  
 ag teict a n-aigid ectrand.

Se rin dec do cined Cuind  
 ro airmeas i cenn comlaind,  
 ni uil fa nim,—mor in mod,—  
 deic ced laic por dingeaband.

Ir iat rin togaim co tenn,  
 i fiaonairi fer n-Ereinn,

umum

Wales who were in the constant employment of the Irish monarch, such as were called Bonnaghts by English writers, in the reign of Elizabeth.

<sup>b</sup> *Cennfaeladh the festive, son of Garbh.*—Cennfaeladh fleadh, mac Garbh.—The Book of Kilmacrenan, as quoted in the Book of Fenagh, fol. 42, states that this Cennfaeladh had three sons, viz., Fiamuin, the eldest, ancestor of the Clann Fiamuin

or O'Dohertys; 2. Maelduin the father of Airlach, Snedgal, Fianguis, and Cennfaeladh; and, 3. Muirchertach, the ancestor of the Clann-Dalaigh or O'Donnells.

<sup>c</sup> *Finghin, the leader from Carn.*—Finghin coibdenach in Chairnn, is not mentioned in the Irish Annals or genealogical books.

<sup>d</sup> *Maine, Enna, and Airlach.*—These

Cennfaeladh the Festive, son of Garbh<sup>b</sup>,  
 Finghin, the leader, from Carn<sup>c</sup>,  
 And three others of bold aspects,  
 Maine, Enna, and Airnelach<sup>d</sup>.

Loingsech, the son of Aedh<sup>e</sup> of troops,  
 And Conall, son of Baedan,  
 The three sons of Maelcobha<sup>f</sup> of clans,  
 Cennfaeladh, Cellach, *and* Conall.

My own five sons of ruddy aspects<sup>g</sup>,  
 Fergus, Aengus of troops,  
 Ailell and Colgu, not penurious,  
 And the fifth, Conall.

These are the sparks of my body,  
 The safety of all lies in their attack,  
 Ready in each road, furious their action  
 When coming against foreigners.

Sixteen men of the race of Conn  
 I have reckoned at the head of the conflict,  
 There is not under heaven,—great the saying,—  
 Ten hundred heroes who would resist them.

These I select confidently,  
 In presence of the men of Erin,

*To*

names do not occur in the Irish Annals, nor in the genealogies of the Cinel-Conaill.

<sup>e</sup> *Loingsech, the son of Aedh.*—*Loingsech mac Aedha*, is not mentioned in the Irish Annals or genealogical books.

<sup>f</sup> *Three sons of Maelcobha.*—*Tri meic Maicobha*, i. e. of Maelcobha, the cleric, the brother of king Domhnall.

<sup>g</sup> *My own five sons of ruddy aspect.*—*Mo cúig meic-rua*.—It does not appear

from the Genealogical Irish Books, or the Irish Annals, that any of these five sons of king Domhnall became the founder of a family, except Aengus, or Oengus, who was the ancestor of the O'Canannans and O'Muldorys, princes of Tirconnell, preceding the O'Donnells, and of the Mac Gillafinnens, chieftains of Muintir-Pheodachain, in Fermanagh.—See Note E, at the end of this volume.



umum fein, τιαρ ocur ταιρ,  
 dom' feitem, dom' imdegarl.  
 Cellac, mac Mailcaba éruim,  
 uaim d'fuprachc cac anporlaino,  
 pe ppeagra Congail na cpeac,  
 Cellac cpoða na cac cleat!

Imtura Congail imraitepi againo ataið ele, uair ni feðait  
 uðoir in da fairnéir d' fuppannað i n-aenpect, amail arberc in  
 pile:

Uide ar n-uide po roich rin,  
 airneir cac uðoir eolaiç;  
 ni a n-aenpect po roich uile,  
 dá fairnéir le h-aen duine.

Cio cia ar ar cuiperar ceirt in caða, ni he airð-miç Ulað do  
 bi co dubach, dobponach, ná co beg-menmnach, pe bpuinne na  
 bperligi bráða rin; uair ba dimain d'a dráitib depb fairtine  
 demin do denum do, ocur nri tarba do tailgennaib triall a  
 tégairc; ar ba comrad pe carraic d'a éairuib comairli do  
 Congal, pe h-arlaç na n-amaiðeað n-iperhaidi ag fupáil a aimlepa  
 air; uair ní trerercet na tri h-úipe urbaðaça, iperhaidi eirium  
 o uair a éúirmio co trarh a éiuç-bá, .i. Eleacto, ocur Mezera,  
 ocur Teripone, conað h-e a riabrad ocur a raeb-porcetul rin  
 padepa do-rum durcað caça droc-dála, ocur imrad cac a iomar-  
 ðair, ocur forbað caça fír-uile; uair ip ann po-éairerar in úir  
 inoleðech,

<sup>h</sup> *Rere and front.*—Τιαρ ip ταιρ, i. e.  
 west and east. The Irish as well as the  
 Jews used the same words to express the  
 right hand and the south, the left hand  
 and the north, the front and the east, and  
 the back and the west.—See this fully il-

lustrated in O'Brien's Irish Dictionary, *in*  
*voce* DEAS.

<sup>i</sup> *Authors cannot give two narratives to-*  
*gether.*—Uair ni feðait uðoir.—The  
 writers of Irish Tales are remarkably fond  
 of quoting ancient authorities. Here the

*To be* around myself rere and front<sup>h</sup>,  
 To attend me, to defend me.  
 Cellach, the son of Maelcobha, the crooked,  
*I appoint* from me to relieve each distress,  
 To respond to Congal of plunders,  
 Cellach braver than any chieftain!"

With respect to Congal, we shall speak of him another time, for authors cannot give two narratives together<sup>i</sup>, as the poet says:

"By progress after progress he passed through  
 The narrative of every learned author;  
 Two narratives cannot all at the same time  
 Be passed through by one person."

Whoever felt dejection for the battle, it was not the arch king of Ulster that was sorrowful, dejected, or pusillanimous at the approach of this final defeat; and it was in vain for his druids to make true magical predictions for him, and it was not profitable for his tailginns [*clergy*] to seek instructing him; for his friends might as well converse with a rock as advise him, in consequence of the temptations of the infernal agents *who were* pressing his destruction upon him; for the three destructive infernal furies Electo, Megæra, and Tesiphone, had not forsaken him from the time he was born until the period of his final dissolution, so that it was their influence and evil suggestions that induced him to stir up every evil design, meditate every contention, and complete every true evil; for the snare-laying,

author quotes an old poet as authority for his arrangement of the subject. This quatrain seems to have been quoted from the biography of some poet or professor of literature, but it is now difficult to understand it perfectly, as the quotation is so short and the subject matter unknown.

The Editor understands it thus:

"Progress after progress he made  
 In reading the narratives of learned authors,  
 Studying them one by one,  
 For he could not attend to two together."

indledech, eridan, airdgill Electó ar ceirt-lár cleib ocur craidhe Congail, ic maidem cać mpuin, ocur ic puigrao caća pír-uile. Ocur din in mairg mircnech, mírunać, mallaćtnach Megepa do corain a calađ-đorrt comnaidi ar ceirt-lar ćarbaite Congail, ic tagra á taiblib a ćengao, ocur ic buađnairi a bunnraćaib a briatař; ocur din in ćenn clearach, coraidec, ćonnpaćata, ćromda, ćurpaćać, ćuaić-ebpać Tēpíóne tarrpaio fein arđ-ćomur aipech-air ar cuig cedpađaib comlana corpariđa Congail, comdíř com-nícpa fein pe forbađ caća pír-uile. Ğur ub tēř na h-úrrib iperrnaidi řin tuicćer na tpi pecađa puđpaća aimpigep cać aen, .i. řerúđuđ, ocur impađuđ ocur Ğnim, feib arberť řoćuđ na Canóine:

Electo řđpuđuř cać col,  
Megepa řpi h-impađuđ,  
Tēpíóne fein co řpi  
cuirpař cać cair i corp-Ğnīm.

Conađ he a n-aplać ocur a n-impiđe-fein air-řim řa đepa do gan ćomairli a ćapat do ćuimniugađ, ocur ip iat řa đepa dó beit co mepcđa, micellid itip Ulltaib ocur allmarćaib ađaiĝ Máirpi pe maidm caća Muigi puao-linnťiĝ Rath, co tainic tpaťh puain ocur ráam-ćodulťa do na řluaĝaib; ocur po ćodail Congal iar řin pe ciuin-řoĝari na cuirleann ciuil, ocur pe řorcađ řaíđemail, řupařaíđech, řpi-třuaĝ na tēđ ocur na timpán 'ĝa tadall d'aiĝćib ocur d'forpinnadaib eand ocur inĝen na řuađ 'ĝá řar-řeinm. Aćť ćena, ba tinnabpađ tpoeh do Congal in codla řin, do řepi mar ip ĝnać řuba ocur rámaiĝći řpi-codulťa ic aimpniugađ cać aín pe  
bpuinne

<sup>j</sup> *Fothadh na Canoine*, here quoted as authority for the office of the three Furies, was lecturer of Armagh in the year 799.—

See Annals of the Four Masters at that year, and Colgan, Acta SS. p. 783.

<sup>k</sup> *Tympans*.—Timpán.—Various pas-



laying, impure, and wicked fury, Electo, took up her abode in the very centre of the breast and heart of Congal, suggesting every evil resolution and pointing out every true evil to him. And also the woeful, ill-designing, wicked Megæra placed her resident fortress in the very middle of Congal's palate, to hurl defiance from the battlements of his tongue, and to threaten with the scourges of his words. And the tricky, evil-teaching, cursed, morose, backbiting Tesiphone assumed absolute sway over the five corporeal senses of Congal, so that they (the three Furies) were diligent to accomplish every true evil. By these three infernal Furies is understood the three evils which tempt every one, viz., Thought, Word, and Deed, as Fothadh na Canoine<sup>j</sup> said :

“Electo thinks of every sin,  
Megæra is for reporting,  
And Tesiphone herself truly  
Puts every crime into bodily execution.”

And it was *the influence* of their temptation and solicitation of him that induced him not to attend to the advice of his friends, and it was they that caused him to be confused and senseless between the Ultonians and foreigners, on the Tuesday night before the loss of the battle of the red-pooled plain of Magh Rath, until the time of rest and soft repose arrived for the armies. And after this Congal slept, *being lulled to rest* by the soft sounds of the musical pipes and by the warbling vibrations and melancholy notes of the strings and tympan<sup>k</sup> struck by the tops, sides, and nails of the fingers of the minstrels, who so exquisitely performed on them. However, this sleep was a miserable repose to Congal; but indeed hilarity and agreeable sleep

sages can be produced to show that the and not a drum, as might be supposed Irish tympan was a stringed instrument, from the name.

bpuinne báir, ocur pe h-íðnaib aídēda. Ác̃t c̃ena, nír cumrcaig Congal ar in cochlud rin gur c̃an Dubdiað d̃rai na b̃riaṭra beca ra:

Α Chongail Chlaín comepr̃ig,  
Ciñd̃pet t'ec̃c̃raic̃ h'ind̃raig̃id̃;  
Or̃d̃ meli mian puain rin-laíge;  
Suan pe b̃ár b̃riṭ̃t̃ boḃba;  
Dẽg b̃ríga bebr̃at̃ bi baṭ̃ m̃id̃l̃áṭ̃;  
Moṭ̃-eir̃ge mian feinñed̃ ocur f̃riṭ̃aice;  
F̃or̃t̃c̃ed̃ n-galann g̃riṭ̃h-niað nem̃t̃or̃ m̃boḃba;  
D̃ruṭ̃ f̃ola,—eac̃raic̃ c̃urað,—  
Chugut̃ α Chongail.

Α Congail.

Ir̃ duaiḃreaṭ̃ pom̃ d̃úirc̃ir̃, α Dubdiað, ar̃ Congal. Ceir̃d̃ aeg̃aice, f̃ag̃bur̃ α éiḃi ic̃ir̃ f̃aelaib̃ gañ im̃c̃oimeṭ̃, ag̃ut̃-ra iariam, ar̃ Dubdiað. D̃oiḡ̃ ni h-or̃d̃ aeg̃aice cochlud̃ 'g̃á c̃eaṭ̃raib̃; ni dat̃ coimeḃaig̃ inll̃ iariḃar̃taṭ̃-r̃u d'Ull̃taib̃; buḃ̃ fine ar̃ n-α f̃od̃ail aic̃me Olloman d̃ar̃ t' éir̃i; buḃ̃ laiṭ̃reṭ̃ gañ lan-gabail ar̃d̃-por̃ic̃ aiceṭ̃aic̃ g̃aṭ̃a h-Ull̃taig̃ ar̃ t' aic̃li. Ác̃t̃ c̃iḃ̃ com̃rað̃ pe c̃ar̃raic̃ com̃air̃li d̃o t̃roic̃h̃ pe na t̃iuḡ̃-ba! D̃o c̃om̃diḡ̃laic̃ d̃o c̃neat̃, α Chongail, ar̃ Dubdiað; D̃ena r̃íḃ̃ ruṭ̃aiñ pe t'aid̃i, ocur̃ pe h-ar̃d̃-maṭ̃ib̃ Ereñn, ocur̃ im̃gaib̃ m̃ic̃or̃car̃ na Maic̃te inat̃ maḃ̃ṭ̃ar̃ co maṭ̃ib̃ Ulað̃ umut̃ iñ aeñ maig̃in.

Tainic

<sup>1</sup> *But indeed sleep, &c.* — The present belief among the Irish peasantry is, that at the approach of death by sickness, a man sleeps, but that a woman is awake; *b̃iḃ̃eann an f̃ear̃ 'n α coolaḃ̃ ag̃ur̃ an ḃ̃eañ d'α f̃aice f̃éin.*

<sup>m</sup> *To thee O Congal.*—Α Congail clain

comepr̃ig.—In all old Irish tales mystical assertions, expressed in irregular metre, are generally put into the mouths of Druids. The terms are generally ambiguous and full of mystery; and it is sometimes almost impossible to translate such rhymes as they are made to speak, into intelligible

sleep<sup>1</sup> come upon every one at the approach of death, and of the pangs of dissolution. And Congal did not awake from this sleep until Dubhdiadh *the druid* had chanted these few words :

“O Congal Claen arise,  
 Thy enemies approach thee ;  
 The characteristic of an imbecile is the desire of constant lying asleep ;  
 Sleep of death is an awful omen ;  
 Little energy forebodes the destruction of the coward,  
 The desire of the hero and the watchman is early rising ;  
 An inciter of valour is a proud and fearless fiery-champion,  
 Fervour of blood,—the characteristic of a hero,—  
*Be to thee O Congal<sup>m</sup>!*

O Congal,” &c.

“Disagreeably hast thou awakened me, O Dubhdiadh,” said Congal. “Thou dost like a shepherd who leaves his flock among wolves without a guard,” said Dubhdiadh. “It is not the business of a shepherd to sleep over his flock: thou art not<sup>n</sup> a vigilant keeper of a flock to the Ultonians; the race of Ollamh<sup>o</sup> would be a divided tribe after thee; the great habitation of each Ultonian would, after thee, be a deserted spot; but indeed *to give* advice to a wretch before his death is to talk to a rock.” “Thou hast *sufficiently* avenged thy wounds, O Congal,” said Dubhdiadh, “make an eternal peace with thy foster-father and the arch-chieftains of Erin, and fly from the defeat of Tuesday, on which [*it is foreseen*] thou wilt be slain, and the chiefs of Ulster about thee in one place.”

A

English.

<sup>n</sup> *Thou art not.*—*Ní ba é, i. e. non es.*

<sup>o</sup> *Race of Ollamh.* — *Clíme Ollamán,*  
 i. e. the race of Ollamh Fodhla, who was  
 one of the most celebrated of the monarchs

of Ireland, and flourished about the year of  
 the world 3227, according to O’Flaherty’s  
 Chronology.—See Ogygia, Part III. c. 29.  
 This monarch was ancestor of Congal and  
 of all the Clanna Rudhraighe.



Ταῖνις ἀνδρῶν τὰ ἐμὲ κέλλις κυμαίνετο δὲ Ὀνγγάλ, ἄνθρωποι καὶ ἄνθρωποι:  
 οἱ δ' ἀνδρῶν-κλάνας ἡ-ἰρὸς ἑρμάνης ἀνδρῶν-ἑρμάνης, νὰ μαρτυρῶν  
 ἡμᾶς μαρτυρῶν? οὐκ ἔστιν ὁ δὲ Ὀνγγάλς ὁ ἀνδρῶν-μαρτυρῶν Ἑρμάνης  
 ὕμνος, ὁ πρῶτος ἀνδρῶν-μαρτυρῶν, οὐκ ἔστιν ὁ ἑρμάνης δ' Ὀνγγάλς δ' ἄν-  
 ἡν-ἡν-ἡν δὲ ὁ ἑρμάνης, ἀνδρῶν Ὀνγγάλς. Οὐκ ἔστιν ὁ ἑρμάνης  
 τῶν ἐμὲ ἐν τῶν ἑρμάνης οὐκ ἔστιν ὁ ἑρμάνης ἀνδρῶν-ἑρμάνης, μαρτυρῶν  
 ὁ ἑρμάνης ὅτι δὲ ἑρμάνης ὁ ἑρμάνης ὁ ἑρμάνης ἐν τῶν ἑρμάνης; ἡ  
 ἑρμάνης τῶν τῶν τῶν; ἡ τῶν ἐκ δὲ ὁ ἑρμάνης, ὕμνος ἡ-ἡν-ἡν  
 ἡν-ἡν-ἡν, ἡ. ὕμνος ἑρμάνης, ὕμνος ἑρμάνης, ὕμνος ἑρμάνης, ἀνδρῶν  
 Ὀνγγάλς. Ὀνγγάλς ὁ ἑρμάνης ἐκ, ἡν-ἡν-ἡν ἡν-ἡν, ὕμνος ὁ ἑρμάνης  
 ἡν-ἡν-ἡν ὁ ἑρμάνης ἀνδρῶν, οὐκ ἔστιν ὁ ἑρμάνης ἐν τῶν ἑρμάνης:

ἡν-ἡν ἡν-ἡν ὁ ἑρμάνης,  
 ὁ Ὀνγγάλς Ὀνγγάλς Ὀνγγάλς,  
 ὁ Ὀνγγάλς, ὁ Ὀνγγάλς,  
 ὁ Ὀνγγάλς ὁ Ὀνγγάλς ἐν τῶν ἑρμάνης.

ἡν-ἡν ὁ ἑρμάνης ὁ ἑρμάνης,  
 ὁ Ὀνγγάλς ὁ Ὀνγγάλς ἐν τῶν ἑρμάνης,  
 ὁ Ὀνγγάλς ὁ Ὀνγγάλς ὁ Ὀνγγάλς  
 ὁ Ὀνγγάλς ὁ Ὀνγγάλς ὁ Ὀνγγάλς.

ἡν-ἡν ὁ ἑρμάνης ὁ ἑρμάνης,  
 ὁ Ὀνγγάλς ὁ Ὀνγγάλς ἐν τῶν ἑρμάνης,  
 ὁ Ὀνγγάλς ὁ Ὀνγγάλς ὁ Ὀνγγάλς  
 ὁ Ὀνγγάλς ὁ Ὀνγγάλς ὁ Ὀνγγάλς.

Ὀνγγάλς

<sup>p</sup> *Descendants of Ir.*—Ὀ' ἀνδρῶν-κλάνας  
 ἡν-ἡν.—The most distinguished of the race  
 of Ir, son of Milesius, were the Clanna  
 Rudhraighe, of whom Congal was at this  
 time the senior representative.

<sup>q</sup> *It is profitless to fly from death.*—This  
 is still the prevailing feeling among the  
 illiterate Irish peasantry, who are con-

stantly heard to say "what is to happen  
 must happen: whatever God has fore-  
 seen must come to pass exactly as he  
 foresaw it, and man cannot change the  
 manner of it by any exertions of his own."  
 The common saying among them is, "*It  
 was to happen.*"

<sup>r</sup> *Mullach Macha.*—Ὀνγγάλς Ὀνγγάλς,

A confused gleam of reason then beamed on Congal, and he said, "Which of the great descendants of Ir<sup>p</sup> has got protection against final destruction, or will live without being killed? And it is a good king like Domhnall, with the arch-chieftains of Erin about him, *to whom* it belongs *by fate* to have the killing and slaughtering of the Ultonians on this occasion," said Congal. "But though I should attempt to avoid this battle and save myself from final destruction (for my druids are making true predictions to me that I shall fall in this battle), *yet* flight has never saved a wretch; it is profitless to fly from death<sup>a</sup>; for there are three periods of time which cannot be avoided, viz., the hour of death, the hour of birth, and the hour of conception," said Congal. "Although death cannot be avoided a battle may be avoided," said Dubhdiadh, "for God does not like that men should be slaughtered;" and he repeated this poem:

"Shun the battle, and it will shun thee,  
 O Congal of Mullach Macha<sup>r</sup>;  
 The son of Aedh, son of Ainmire,  
 Approaches thee at the head of the battle.  
*In* that battle which thou hast raised,  
 And which thou hast proclaimed without feebleness;  
 It is the *same as* swimming over the mighty-waved sea,  
 For thee to contend with thy foster-father.  
*In* that battle which thou hast raised,  
 O just hero of the two combats,  
 It is the swimming over the mighty-waved sea,  
 For thee to contend with Domhnall.

Domhnall

the summit or hill of Macha, i. e. of the hill of Armagh. Congal is called of this place, because it was in the territory of his ancestors, previously to the year of

Christ, 332, though not included within the limit of Ulidia, his own principality, which comprised no portion of the present county of Armagh.

Domnall Dúine apð ðalair,  
 rairi ná pluaz in ðomain,  
 ða n-ðearnðair opm allmarais,  
 ðo fuicfidír ðo in conair.

Eol ðam ainm in ðaire pea,  
 co ti in bpaða Ðaire in latha,  
 bið e ainm in muiqe pea  
 maq cuanach Muiqi Raða.

bið Maq pað o'n poth-mal pa,  
 maq op aipep in átha,  
 Capm Congail in cnocán pa,  
 o muq co laiti in bpaða.

ðiað Suibne na qealtuqan,  
 bið eolach peað qac n-ðingna,  
 bið qealtán tpuaz pann-cpaideç,  
 bið uaðað, ni ba himða.

Imqairb.

ða

<sup>s</sup> *Domhnall of the lofty fort of Balar.*—Domnall dúine apð ðalair.—*Dun-Balair.* The site of this fort is shown on Tory Island, off the north coast of Donegal, where there is still a vivid recollection of Balar, its founder, who is famed in the bardic history of Ireland as the general of the Fomorians, or sea pirates, in the second battle of Magh-Tuiredh, fought about the year, A. M. 2764, according to O'Flaherty's Chronology.—See Ordnance Map of Tory Island for the exact situation of Dun Balair.

King Domhnall is called of Dun Balair, not because he resided there, but because it belonged to Tirconnell, the principality of his own immediate tribe. The custom

of calling people after such places is very common among the Irish poets, but it leads to confusion, as it is often applied in too vague a manner.

<sup>t</sup> *Oak-grove.*—Ðaire, is translated *roboretum* by Adamnan, in his Life of Columba, Lib. 1. c. 2, 20, 49.

<sup>u</sup> *Daire in latha*, is in Mac Morissy's copy more correctly Ðoipe na plaða, i. e. the oak grove of the prince or king. There is a place of this name near Dungiven, in the county of Derry, anglicised Derrynaflaw, but the name is not now to be found at Moira, where this battle was fought, so that the druid is out in his prophecy.

<sup>v</sup> *Suibhne shall be a lunatic.*—ðiað



Domhnall of the lofty fort of Balar<sup>s</sup>

Is nobler than *any of* the host of the world ;

If the foreigners would do my bidding

They would for him leave the way.

I know the *future* name which this oak-grove<sup>t</sup> *shall bear*,

Until the day of judgment—Daire in latha<sup>u</sup>.

The name of this plain shall be

The beautiful Magh Rath.

It shall be called Magh Rath from this prosperous battle,

A plain over the brink of the ford ;

This hillock shall be called Carn Congail

From this day till the day of judgment.

Suibhne shall be a lunatic<sup>v</sup>,

He shall be acquainted with every fort<sup>w</sup>,

He shall be a pitiful, weak-hearted maniac ;

Few, not many, shall be his attendants.

Shun," &c.

It

Suibhne na g-ealtugan.—That is, Suibhne, the son of Colman Cuar, chief of Dal Araidhe.—See Buile Shuibhne, or, "The Madness of Suibhne," a curious romance, generally added to the Battle of Magh Rath, for an account of the rambles, freaks, and eccentricities of this chieftain, after the Battle of Magh Rath, from which he fled panic stricken, in consequence, as it is alleged, of his having received the curse of St. Ronan Finn, abbot of Druim Ineas-glainn, now Drumiskin, in the county of Louth, whom Suibhne had treated with indignity.

<sup>w</sup> *He shall be acquainted with every fort.*  
—Óio eolach peć gac n-oinḡna, alludes

to Suibhne's constant roving from one place to another. *Oingna* signifies *a fort* or any remarkable place, and it appears from the romance just referred to, that Suibhne was almost constantly moving about from one remarkable place to another throughout Ireland; but though he is represented as having visited the most romantic and best-known localities in Ireland, it is strange that he is not made to go to Gleann na n-gealt, in Kerry, whither, at the present day, all madmen are made to repair to be cured of their malady. In Mac Morrissey's copy, however, this line reads, *bio ecclaic pe gac n-oinḡna*, i. e. he shall be afraid of every kind of weapon.

Ḫa ḡmaín do Ḫubḡiaḡ fīr na fīr-ḡáiri do caitem pe Congal;  
 áct cena po comḡaieaḡ Ceann con co Congal, .i. ḡilla tairiri  
 do'n tpiat mīlīḡ, ḡura faideḡḡur h-e ḡ'fīrpuḡaḡ cleḡi Conaill  
 ocup aipḡ-ḡrinne Eoḡain, ḡ'fīor in paḡaḡar ḡlair no ḡeimleḡa iḡir  
 caḡ ḡá n-ánraio n-incomlāinḡ acu. Mar do canaḡ a cét-ḡompaitib  
 a cupaḡ, mar deapḡḡar ar deḡḡruba Conaill:

Ro cinḡḡet comaiḡle cupaḡ,  
 Aipnelaḡ, mac Ronain Ruaiḡ,  
 Ocup Suibne Mīnḡ do'n muiḡ,  
 Mac fīr-ḡarḡa Feapaḡaig:  
 ḡeimel iḡir cach ḡa cūp  
 Do Chonaill ocup ḡ' Eoḡan,  
 Co ná paḡlaḡ óḡ na ren  
 Ḫib ḡémaḡ tenḡḡa teiḡeḡ.

Inunḡ uair po cuipḡḡ Cenḡ con pe tuḡḡeib na toḡca rin ocup  
 po mīpa Ḫomnall deirḡḡ ar copuḡaḡ in caḡa, ocup po fēḡuḡḡar  
 Ḫomnall ḡar mīn-oirib in muiḡi, ocup at conaiḡḡum cūigī Cenḡ  
 con, ocup pa aḡḡin aḡḡar a toḡcill ocup a tēḡḡaieḡḡa; conaḡ  
 aipe rin, po páiḡ pe tpien-peḡaib in Tuaiḡḡirḡ: at ciura cūḡaib  
 ḡilla do ḡillib Congal ocup Cenḡ con a comainm rein, ocup do  
 peḡarra aḡḡar a tōichill, do tairḡḡeḡḡar tuapḡḡebala-ri ocup  
 ḡ' fīrpuḡaḡḡar n-innill, in buḡ cōḡḡlonḡḡa copaiḡḡi bar cupaḡ,  
 ocup mun buḡ ead iat, co na cóḡaiḡeaḡ Congal aipḡ-maiḡi Ulaḡ  
 na allmupāc i n-ḡlapaib, na i n-ḡeimleḡaib. Conaḡ aipe rin, a  
 oḡu, bar aipḡ-ḡuḡ Eḡenn, leaḡar lib-ri eapḡa ocup iḡḡara bar  
 n-eirḡuḡ, ocup bar n-eḡḡuḡ co tḡachḡ-aḡḡennaib bar tḡaiḡeḡ, ḡ'  
 polāc

\* *Phalanx*, &c.—Cliaḡ caḡa is explained by Peter Connell, in his Dictionary, as a body of men in battle array, and he explains ḡrinne, in the margin of Mac Mo-  
 rissy's copy, p. 71, by the modern words *neapḡḡ no oainḡean*, i. e. "strength or bulwark," but the latter word must be understood here as applied to that arrayed di-

It was vain, however, for Dubhdiadh to waste the knowledge of true wisdom on Congal. Cenncon, a faithful servant of the lordly hero Congal, was called, and he despatched him to reconnoitre the phalanx<sup>x</sup> of the race of Conall, and the great bulwark of the race of Eoghan, *to see* if they had locks or fetters between every two of their fighting soldiers, as had been proposed in the first consultations of their heroes, as is proved in *Dergrubha Chonaill*<sup>y</sup>:

“They came to a stern resolution,  
 Airnelach, son of Ronan the Red,  
 And Suibhne Meann, on the plain,  
 The truly expert son of Feradhach,  
 To put a fetter between every two heroes  
 Of the races of Conall and Eoghan,  
 So that neither young nor old  
 To them, though pressed, might suggest flight.”

At the exact time that Cenncon was sent to perform this business, it was that Domhnall turned round to the right to view the array of the battle; and he looked over the smooth surface of the plain, and perceived Cenncon coming towards him, and perceived the cause of his journey and message. Wherefore, he said to the mighty men of the north, “I see approaching you a servant of the servants of Congal, by name Cenncon, and I know that the cause of his journey is to reconnoitre so as to describe you, and to ascertain your battle array; *to see* whether your heroes be linked together with fetters, in order that if they should not be so, Congal may not array the arch-chieftains of Ulster or of the foreigners in locks or fetters. Wherefore, O youths,” said the monarch of Erin, “let down the verges and skirts  
 of

vision of the monarch’s army which consisted of the Cinel Conaill, Cinel Eoghain, and Oirghialla.

<sup>y</sup> *Dergrubha Chonaill*, was evidently an ancient Irish historical tale, but the Editor is not aware that it is at present extant.



polac̃ ocur d'porðibad̃ na pæp-geimlec̃ pen-iaraind̃ rnm-cen-  
 gailti, po h-ınnaiꝑced̃ opaiþ. Tógbaíð ocur tairbénaíð, cpoitíð  
 ocur cpiṭhnaiǵíð na ʔlabradu ʔuaićinṭi, polup-iarṇaiðe, po ʔuíð-  
 íǵeð ap̃ þap̃ n-geimlec̃aiþ glan-ćúmṭa, glap-iaraind̃, ocur tabṛaíð  
 ṭpi ṭpom-ǵaiṛi boṛba, buaðṇaiꝑecha, buiꝑṛeðaiǵi, do ćup̃ ḡráine  
 ocur ḡeimedec̃ṭa ʔr in n-ǵilla, cumad̃ bṛec̃-ṭec̃ṭaiꝑec̃ṭ bṛaṫlaiṇǵi  
 do beṛad̃ d'ınnṛaiǵið Ulað ocur allmaṛac̃. Ro ṭincad̃ in ṭecup̃c  
 ʔin aǵ ṭpen-ṫeṛaiþ in Ṭuaiꝑciṛṭ. Ocur ap̃ cınned̃ caća cainḡne  
 ðap̃ ʔorconǵaiṛi in ṭ-aiṛð-ṛiǵ op̃pi, co ṭucṫad̃ap̃ ṭpi ṭpom-ǵaiṛi,  
 boṛb-buaðṇuṛaća, buiꝑṛeðaiǵi, cop̃ linað, ocur ḡup̃ luat̃-meaðṛad̃  
 in ǵilla do ḡṛain ocur do ḡeimedec̃ṭ, d'oilṭ, ocur d'ṫaenneall, ocur  
 d'ṫoluamain, ḡop̃ ob ead̃ po cetṫaiǵeṫap̃ ćuiǵe, ḡup̃ ḡemel glan-  
 maðac̃, glap-iaraind̃ do ʔeaǵaim ʔṭpi cac̃ ða cup̃aið do Conall  
 ocur d' Eóǵan ʔr in uaiṛ ʔin; ocur po ınnṭa uaiṭib̃ d'ınnṛaiǵið  
 Ulað ocur allmaṛac̃, co ʔa ınniṫ a aiṭeṫc, ocur ḡup̃ ṭaǵaiṛ a ṭec̃ṭ-  
 aiꝑec̃ṭ ba ʔiaðṇaiṛi ðoib. ʔr ðe ʔin po ćanup̃ṫap̃ Congal, ca  
 h-aiṛm a ʔuil Dubðiað Ṭṛai, a óǵu, þap̃ eiriup̃m; Sunna, þap̃  
 eiriup̃m, nim ʔaða ʔṛi ʔaiṛciṛi, ḡe mað ðeṫaiṛi ʔṛi ðemiñ ðuiṫ, ap̃  
 Dubðiað, ocur ni ṭaićceṫ ʔṛiṫ e, ḡe mað acallaim̃ ıncleṭi ba laınn  
 let. Do [ı.ðol] ðuiṫ amlaið, þap̃ eiriup̃m d'aiṛciṛi ocur d'ṫiṛṫéǵad̃  
 ʔeṫ n-Eṛenñ uaim̃-ṛi, ḡup̃ ob do ʔeiri do ṭeṫṫa ocur do ṭuaṛup̃c-  
 bala ap̃ ʔlaiṭib̃ ʔuinid̃, ćoiṛéc̃at̃-ʔa mo caṭa, ocur ʔuiðiǵṫeṫ mo  
 ʔoćṫaiðe.

ʔr

<sup>2</sup> *Raise and show.*—It seems difficult at first sight to understand the apparently inconsistent orders given by the monarch to his men, to hide their fetters, and at the same time to exhibit and clank the iron chains attached to them. His design probably was to make Congal's messenger believe that although the fetters

were in the hands of the soldiers, and ready for use, yet that they were not actually put on. Another difficulty arises from the spy being represented as *imagining* what was really the fact. Perhaps the writer intended to intimate that the spy, in his terror and panic, reported what his story proved he could not have seen; it

of your battle-coats to your heels to cover and conceal the noble fetters of well-cemented old iron, which have been fastened upon you. Raise and show<sup>z</sup>, shake and rattle the beautiful, bright iron chains which are fastened to your well-formed fetters of blue iron, and give three heavy, fierce, exulting, terrific shouts, to strike terror and dismay into the *heart of* the servant, that he may bring back to the Ultonians and foreigners a false and deceptive message." The mighty men of the north attended to these instructions: when the monarch had finished each of his commands, they gave three heavy, fierce, exulting, and terrific shouts, by which the servant was filled and quickly confused with horror and dismay, and with dread, awe, and panic, so that what he imagined was, that there was a bright fetter of blue iron between every two of the heroes of the races of Conall and Eoghan at that time; and he turned from them towards the Ultonians and the foreigners, and he told his story, and stated *the result of* his message in the presence of them. Then Congal asked, "Where is Dubhdiadh the druid, O youths," he said. "Here," replied the other; "I am not experienced at reconnoitering, even though I should reconnoitre for thee in earnest," said Dubhdiadh; "but I shall not dispute with thee, even though thou shouldst desire *me to obtain* a private interview." "Thou art to go, therefore, from me," said he [Congal] "to view and reconnoitre the men of Erin, and it will be according to thy account and description of the chiefs of the west that I will array my battalions and arrange my forces."

Then

is evident, at least, that Congal was dissatisfied with the report of his first messenger, from his sending Dubhdiadh to reconnoitre a second time, and bring him a more accurate account of the state of the enemies' forces. The whole story is extremely curious; the Editor is not ac-

quainted with any parallel for the singular expedient of chaining the soldiers together, in order to prevent one from flying without the consent of the other; nor is it spoken of as a new device, or one peculiar to Domhnall, for Congal evidently expected it, and was prepared to follow the example.

Ir and rin do decaid Dubdiað co h-Ard na h-imaireci, conað  
 ar r po feğurtaṛ uaða, ocur at conaire in caṭ-laem cupaṭa, co-  
 paiti ar n-a comeağar, ocur in t-rocpaidi řonairt, řar-innillti  
 ar n-a řuidiuğað; ocur ġér b' inṭa aipeṭ examail, ocur ġrinne  
 ġrainemail, ocur řaep-řrluağ řoinemail ar n-a řuidiuğað d'řea-  
 paib Epenn in aen inað, niri an, ocur niri aṭair, ocur niri deliğ-  
 erṭar aipe, na aigneṭ, na innṭinṭ Dubdiað i n-dreim dib rin, aṭ  
 inað ir in tpen-řoṭpaidi tarbṭa, tor-aṭarṭa, tuairceṛṭaiğ, at  
 conaire pe cneap in arṭ-řlaṭha h-ui Ainmirech, pe ġruamṭaṭ  
 ocur pe ġrainemlaṭ na laeṭpaidi rin leiṛ, con-a n-ġreann-moṭ-  
 paib ġoirciṭi, ocur co n-a clat-mailğib cupað ic řolaṭ ocur ic  
 řoriṭbaṭ řairceṛna na řeinneṭ. Ocur din pe h-upġrain ocur pe  
 h-anaiṭentaṭ leiṛ na lenṭ-bṛaṭ liğṭa, leṭh-řaṭa, lebaṛ-clannaṭ,  
 ocur a n-inari n-óiri-eağair ar n-a řorřilled ṭar řormnaib na řir-  
 laech. Aṭ ṭena po combuaṭṛiṭ ceṭṛaṭa Dubdiað pe řoriğrain  
 a řairceṛna, ocur po inṭa uaiṭib co tinneṛnach, ocur a ṭeangṭa  
 ar luṭh, ocur ar luamain, in eaṭar-řoll a aigiṭi, ağ tuṛi ocur ic  
 ṭriall, ocur ic tinneṛcedul ṭeṭṭa ocur tuarurebala na tpen-rocp-  
 paide rin do ṭabairt; ocur ṭáinic řeme co laṛ longṛoirṭ Ulaṭ  
 ocur all-mariṭaṭ, ġur in inað ar ṭomdeir do ṭach a ṭompéğað ic  
 aipneir a aiṭirc, ocur ic ṭağṛa a ṭeṭṭaṛieṭṭa, ocur po inṭa ar  
 arṭ-maiṭib Ulaṭ ocur allmariach, ocur arbeṛ na bṛiaṭṛia řa:

Aṭ ciu caṭ-laem ṭuğair-ři,  
 A Ullṭu 'řa allmariṭu,  
 Oll-ṭaṭ áğmar epideim,

Cupaid

<sup>a</sup> *Ard na h-imairesi*,—i. e. the hill of  
 the spying or reconnoitering. In Mac  
 Morissy's copy it is written more correctly,  
 Ard na h-iomřaircepe.

<sup>b</sup> *Excepting only*.—This clearly shows  
 that the battle was written to flatter the  
 pride of the Cinel Conaill.

<sup>c</sup> *Wide-folded shirts*.—Lenṭ-bṛaṭ was



Then Dubhdiadh went to Ard na h-imairesi<sup>a</sup>, and from it took his view; and he saw the heroic army arranged and arrayed, and the powerful, well-appointed forces drawn up; and though many a various band, terrible troop, and noble well-looking host of the men of Erin were there stationed together, the observation, mind, or attention of Dubhdiadh did not dwell, fix, or rivet itself upon any battalion of them, excepting only<sup>b</sup> upon the mighty, bull-like, puissant northern battalion, which he saw close to the monarch the grandson of Ainmire; *but by these his whole attention was arrested*, on account of the sternness and abhorrent fierceness he observed in their heroes, with their proud-tufted beards, with their warlike prominent eyebrows [*seemingly*] overshadowing and obscuring their vision, and on account of the horror and strangeness presented to him by their glossy, half-length, wide-folded shirts<sup>c</sup>, and by their gold-embroidered tunics<sup>d</sup> returning over the shoulders of these true heroes. In short, Dubhdiadh's senses became bewildered from viewing them, and he turned from them quickly with horror, with his tongue moving and vibrating in his mouth, assaying, attempting, and designing to give an account and description of that mighty army. And he came on to the middle of the camp of the Ultonians and foreigners to a place where all might conveniently view him, reporting his story and delivering his message, and he turned to the arch-chiefs of the Ultonians and spake these words:

“I have seen a mighty army approaching you,  
O Ultonians and foreigners,  
It is a mighty, valiant army,

*Composed*

evidently the linen vest dyed with saffron, with long and open sleeves, often mentioned by English writers as worn by the soldiers of the Irish chieftains.

<sup>d</sup> *Tunics*.—Inap is explained by the Latin word *tunica*, in a vocabulary in the Library of Trinity College, Dublin, (H. 2. 13.)

Cupaid cpoða, copnumac,  
 Ppaeccða, ponnmap, poptamail,  
 Sermach, peitpecc, potecairc,  
 Taircpech, triac-lonn, tairpmech;  
 Co n-imad arn n-innillti,  
 Fá'n cat ar na corugad.  
 Flaithe féig, peta, poirtinech,  
 Rigða, po-garð puitenta,  
 Oiruch, dreach-depð doir-lebar,  
 Gnuir-liac glonn-mear, gnuad-corpca,  
 Ar ceart-lár in cata rin,  
 'Gá corpuð, 'gá cópuð,  
 'Gá laidiuð, 'gá luamaircect;  
 Gaedil uime ar arn-larad,  
 Ic poillpuðad piriudi,  
 Na flatá ór a fuilit pean;  
 Tricha tailgenn togaidi,  
 Re h-ua Sedna ag palm-ceadul;  
 Ní poich intlecc aen duine,  
 Ní tic d'innpene aen tengad,  
 Gemad tenga tre-poclaic,  
 Fír-uðair no olloman,  
 Túr na teirt, na tuarupcbail,  
 Domnaill co n-a deag-muinnitir,  
 Re h-imad a n-óg armach,  
 Re gaibcige a n-gaircedach.

Re

<sup>e</sup> *The Gaels.*—Gaedil uime.—Gaedhil is the name for the Irish of the Scotie or Milesian race in general; and the name is here rather incorrectly applied, unless the

writer wished to make the Druid remark that king Domhnall had the Gaedhil ONLY about him, while Congal had people of different nations who would not fight

*Composed of* brave, defending heroes,  
*Who are* furious, willing, valorous,  
 Firm, puissant, docile,  
 Aspiring, lordly-strong, invincible,  
 With abundance of well-prepared weapons  
 Throughout the arrayed battalions.  
 A KING fierce, intelligent, steady,  
 Royal, furious, resplendent,  
 Upright, ruddy-faced, long-palmed,  
 Grey-visaged, active, red-cheeked,  
 In the centre of that army,  
 Steadying it, arraying it.  
 Exhorting it, guiding it;  
 The Gaels<sup>e</sup> around him glittering in arms,  
 Showing the legitimacy  
 Of the king *under* whom they are;  
 Thirty select clerics<sup>f</sup>,  
 With the descendants of Sedna, singing psalms;  
 No intellect of man could conceive,  
 Nor could the language of any tongue,  
 Even the *three*-worded tongue  
 Of a true author or Olave,  
 Recount, delineate, or describe  
 Domhnall and his good people.  
 From the number of their armed youths,  
 The terribleness of their champions,

The

with the same enthusiasm for Congal as his own countrymen and blood relations would for king Domhnall.

<sup>f</sup> *Clerics*.—Τριῖχα ταιλγὲν τοῖς αἰσίοις.—Here the word ταιλγὲν is used to denote

a distinguished saint or ecclesiastic. It could in this sense be translated by the Latin *Antistes*, which Colgan generally applies to St. Patrick.



Re leapdaét a laeépraiðe,  
 Re meanmnaiḡi a moḡ-mileð,  
 Re tḡiaét-luinne a tḡén-tairec,  
 Re niam-ḡrain a noét-claiðem,  
 Re rcaét-ḡlaine a rcaét-luirec,  
 Re h-oll-ḡriḡh a n-eépraiði,  
 Re poétrum a pann-bḡiatach,  
 Ic imluad, ic eitealaiḡ,  
 Ar iðnaib a n-árð-épráirec;  
 Aen ðrem ðib ḡo ðerḡnaiḡreḡ,  
 Ðo ḡarḡaðaib ḡlan-ḡóðla,  
 Cenel Conaill comḡamaiḡ,  
 Cined in ḡiḡ ḡo neḡtmaiḡ,  
 'N a timcéll 'ḡá tḡeḡarḡain,  
 Ic peidiuḡað peḡe-ḡiun,  
 Chomḡaiḡ caéa caḡh-laiḡhreḡ.  
 Tiucub ðuib na tuarḡurcbail,  
 Na tarb-coðnaé tuairceḡtaé:  
 Ðub-ḡluaiḡ déḡla, ðanaḡða,  
 ḡeḡḡaé, ḡoḡḡeḡ, ḡomóḡða,  
 ḡḡuaḡða, ḡlann-meaiḡ, ḡnuir-leḡan,  
 Aḡð, aḡuaétmaiḡ iat-ḡiðe,  
 Co n-ḡḡeann-moétraiḡ ḡoiḡciðe,  
 Ic tuiḡe 'ḡ ic timcéllað,  
 A n-ḡḡuað iḡ a n-ḡulban-ḡum;  
 A leacan a laec-ḡmeiḡeað,  
 Aðbal eað a n-ulcan-ḡum,

Impḡið

<sup>g</sup> *Fierce*. — Ðanaḡða literally means Dane-like, fierce, and the existence of the word here shows that this story was composed after the arrival of the Danes.

<sup>h</sup> *Fomorian-like*.—The Fomorians, according to the Bardic History of Ireland, were African pirates, who settled on the coast of Ireland in the early ages of Irish

The numerousness of their heroes,  
 The highmindedness of their great soldiers,  
 The lordly vigour of their chieftains,  
 The glittering dreadfulness of their exposed swords,  
 The brightness of their defending coats of mail,  
 The high-spiritedness of their steeds,  
 The rustling of their standards  
 Streaming and floating  
 From the points of their lofty spears.  
 One party of them excel  
 The hosts of famed Fodhla,  
 The valiant Cinel Conaill,  
 The tribe of the very puissant king *himself*  
 Around him defending him,  
 Clearing *the way* before him,  
 The obstructions of each battle-field.  
 I will give you the description  
 Of the bull-like northern chieftains :  
 A bold and fierce<sup>s</sup> black host,  
 Furious, mighty, Fomorian-like<sup>h</sup>,  
 Grim, agile, broad-faced,  
 Tall, terrific are they,  
 With tufted beards<sup>i</sup>  
 Covering and surrounding  
 Their cheeks and their mouths,  
 Their faces and their heroic chins.  
 Great is the length of their beards !

They

history. They are described by the Irish writers as cruel and tyrannical.

<sup>i</sup> *With tufted beards.*—See Act 5 Edw.

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IV. [1465], by which the Irish living within the English pale are commanded to shave off the beard above the mouth.

2 B

Impuigið ga n-imlennaið ;  
 Clad-mailgi na cat-miled,  
 Forbriut tap a fabradaið ;  
 Brotbla na fer fomórdaið,  
 Bruit or-luaið i forpilliud.  
 Tap formnaið na fir-laeð rin ;  
 Croicenn clum-dub ceatnaiði,  
 Indramail cað aen loðair,  
 Fil impu ar na forpilled ;  
 Ni léið med a menmanraið,  
 Doib arð-cennur d'aen duine,  
 Aðt begán ar bratairri,  
 Foraemait d'ua Ainmireð ;  
 Gan éir, na gan comerzi,  
 Uaib do éið tigeirna,  
 Leað urgraine orporum  
 Riap na h-uilb Eogain pea.  
 Maið do ria d'á raiðið rium,  
 Mar a tait fa tigeirna,  
 Ina cró fa chner-bruinne.  
 A Ulltu 'r a allmarchu,  
 Maið for fil ic fupnaiði,  
 In arð-rið fa n-erzið rium,  
 A delb-kein ir derpcnaiði,  
 Da cað deilb dar deð-cumad,  
 Mar erca 'n a oll-cuigeað,  
 Samail aiði h-ui Ainmirech,  
 No mar gkein or glan-pénnaið,  
 Dpeað Domnail ar derð-larad,  
 Or éinð caich atciu.

Riðraið



They reach to their navels.  
 The prominent eyebrows of the warriors  
 Grow beyond their eyelashes.  
 The garments of these Fomorian men  
 Are valuable embroidered garments folded  
 Over the shoulders of these true heroes ;  
 The black-wooled skin of a sheep  
 Is the likeness of every article of dress  
 Which is folded about them.  
 The greatness of their highmindedness does not permit them  
 To give supremacy to any man,  
 Except a little, which, through relationship,  
 They cede unto the grandson of Ainmire,  
 Nor tribute, nor obeisance  
 Do they render to the house of a lord.  
 They bear *a kind of* half detestation  
 To all the race of Eoghan.  
 Wo to those who seek them,  
 Because they stand by their lord,  
 As a rampart to his very breast.  
 O Ultonians and foreigners !  
 Wo also to those who are awaiting  
 The monarch with whom they rise up :  
 His aspect is more dignified  
 Than any that was well-formed ;  
 Like the moon, in his great province  
 Is the face of the grandson of Ainmire.  
 Or like the sun above the bright stars  
 Is the face of Domhnall red-glowing  
 Above all who see him.

Ριγραιὸ Αἰλιγ ὀλλ-ḡοṡαḡ,  
 Αἰρὸ-clann Εὐγαιν ἀνῆρατα,  
 Σιλ na Colla compamaḡ,  
 Ὅ'αεν ταιῖ ριρ na h-Εὐγανḡαιῖ,  
 Ὁο δεῖρ Ὁomnaill δοῖτ-lebair,  
 Ριγραιὸ Tempach ταeb-ḡlaine,  
 Κυραιὸ Κυuaḡna clao-uaine  
 Ὁο ḡaṡ-cliu na Conallaḡ;  
 Λαιγνιγ Liamna lenn-μαιρι,  
 Μυῖmνιγ Μυῖḡι mór Femín,  
 Οcυρ Chaiṡil ḡomḡalaḡ,  
 I corṡaḡ in caṡa ρin,  
 'N-a ρορῖmναιῖ 'n-a ιαρ-cúlaiῖ.  
 Α amair, a an-υρραιὸ,  
 Αἰρὸ-ριγ Εῖrenn ecṡaiḡi,  
 Ὀλλ-τρῖan ḡaedel ḡabairṡium,  
 Re h-érḡi, pe h-impeṡain,  
 I túρ caṡa aṡ ḡiu.

Ατ ciu c.

ḡυρα ρéιρ ic ρaelaiḡ Ὁο corṡ, ap Congal, ocυρ ḡυρα ρailḡ  
 ρiaḡ ármuḡge óρ Ὁο bpuinne, ιρ ρuaiḡ nach ap claiṡ cetṡaḡa ap  
 cupaḡ, ocυρ naḡ ap meaṡair meṡneḡ ap moρ-ṡluag, pe teṡne na  
 τεṡṡa

<sup>i</sup> *The loud-voiced.* — The compounded adjective *oll-ḡoṡach*, which was the cognomen of two of the Irish monarchs, is translated *grandivocus* by O'Flaherty, in *Ogygia*, part III. c. 31.

<sup>k</sup> *Race of puissant Collas.* — Σιλ na ḡ-Colla, i. e. the men of Oirghiall.

<sup>l</sup> *Green-sided Cruachan.* — Κυραιὸ Κυuaḡna, i. e. the inhabitants of the province

of Connaught, so called from Cruachan, now called Rath-Croghan, which was the chief seat of the kings of Connaught.

<sup>m</sup> *Lagenians of Liamhain.* — Λαιγνιγ Liamna. — The inhabitants of Leinster were called Λαιγνιγ Liamna from Dun Liamna, now Dunlavan (in the west of the county of Wicklow), one of the ancient residences of the kings of that province.

The loud-voiced<sup>j</sup> princes of Ailech,  
 The high descendants of valiant Eoghan,  
 The progeny of the puissant Collas<sup>k</sup>,  
 At the side of the race of Eoghan,  
 On the right of the long-palmed Domhnall;  
 The princes of the fair-sided Tara,  
*And* the heroes of the green-sided Cruachan<sup>l</sup>,  
 With the famed battalion of the Conallians,  
 The Lagenians of Liamhain<sup>m</sup> of beautiful shirts,  
 The Momonians of the great plain of Feimin<sup>n</sup>,  
 And of Cashel of assemblies,  
 To support that battalion,  
 In squadrons, in rear-troops.  
 The soldiers, the adherents  
 Of the monarch of noble Erin,—  
 The third part and upwards of the Gaels have come  
 To rise up to contend, in the van of the army  
 Which I have seen.

I have seen," &c.

"May thy body be a feast to wolves<sup>o</sup>," said Congal, "and may the ravenous ravens rejoice over thy breast; thou hast almost subdued the senses of our heroes, and destroyed the courage of our great troops by the strength of the account and description which thou hast

<sup>n</sup> *Plain of Feimin.*—*Muirge Feimín*, of the plain of Feimen, a celebrated plain in the south-east of the county of Tipperary, extending from Knockgraffon southwards to the River Suir, and from Cahir to Sliabh na m-ban, and to the boundary of the territory of the Hy-Eirc, in the south of ancient Ossory.

<sup>o</sup> *May thy body be a feast to wolves.*—

*Ḵupa féir ic fælaib do cōpp*, is modernized in Mac Morissy's copy *ḡup ab féir ag fælcōnaib do cōpp*. The word *fæla* is certainly here used to mean wolves, though the most usual name for the wolf is *fælcú* or *macḡipe*. The last native wolf seen in Ireland was killed on a mountain in the county of Kerry in the year 1725.



τερτα ocur na tuarurcbala tucair ar arð-maitib Erenn, fá n-airð-riḡ. Áct aen ní, ní h-inçpeti d'ánraduib rpetá riabairti, reacránaça, raeb-þorçetail na rean-ðruað, ar na riabrad do cið-nelluib na çpine; ocur ní mó ir medair þipe fuigli ocur þormolta fára, þorbannaça, þorþáiblige na þiled, ar n-a m-buiðeçur do bpetuib troma, tairbertaça tpiat ḡaça tipe ina teacaid. Áct atá ní çena, ar Congal, tuingim-ri fáam' épiðuib tigeðnai, mun-bað þell ar eineç dam-ra ðraí no ðeigþeri ðana do ðiçh na do ðiçennað, ir do luaç-umçar mo lama-ra ticpaðir do tptom-nella tiug-bar-ra þeriu þa cumairçðir na caça ceçtarða þa ar a çeli.

Leic arþ, ale, na h-impaid inanaipçer, ar Dubðiað, muna çt mo çaeç laiçi tiug-ba-þa leat ir in laiçea þea i þuilim, a Chongail, a çuingið, ni muirþferu miþi na neaç eli ðar eir airliḡ na h-aen-Mairti þea; uair ni biaru aḡ baḡur na aḡ buaðnaiþi ar biðbaio ó'n Mairt-laiçi þea amaç co þruinne þpaça. Áct aen ní, cið aðbal aḡaib-ri mo çerça-þa, ocur mo çuarurcbala ar tpiat buiðneç Taillten, ocur ar ḡléri n-Ḥaedel, baiḡim-ri þpiatþar, ḡura bec do tpiar a tερτα ocur a tuarurcbala i tanac-þa ḡur tpaρτα. Ar niþ þupail aingel d' ainglib miam-þoillþi naem-nime do tpeþem a tερτα ocur a tuarurcbala, .i. þe þuiçmib a riḡ, ocur þe h-arm-ḡrain a n-airçç, ocur þe meþriḡ a mileð, þe comçnuç a curiað, þe ḡruamðaçt a n-ḡairçedaç, þe lonn-þpuç a laeçpaiði, þe tairim-ḡpiç a tpen-þer, þe h-olbðaçt a n-amur, þe h-açlaime a n-ogbað; ocur ðin þor þe þuaçðaçt a þerḡi, þe ḡrain-þairçþi a n-ḡaiçlenn, þe baðb-ðluþ a m-þpaçach, þe loimþriḡe a luiþeç, þe clap-leçi a clouðem, ocur þe leaþðaçt a lebaþ-þciaç, þe þáp-ðluiçi a þleaḡ ar

n-a

<sup>p</sup> *The wavering, &c.*—These look very like the words of a modern sceptic, but there can be no question about the genuineness of the passage.

<sup>q</sup> *I swear by my characteristics of a lord,*—i.e. by my courage, my valour, my munificence, and other attributes inseparable from the true character of a chieftain.

hast given of the arch-chiefs of Erin under their monarch. But there is one thing, the wavering<sup>p</sup>, imaginative, wandering, false-instructing words of the old druids are not to be believed by warriors, they having grown obsolete by the showery clouds of antiquity; neither are the empty, vain, and fabulous words and panegyrics of poets cheering, which are remunerated by the heavy awards and rich rewards of the chieftains of each country in which they come. But be this as it may," said Congal, "I swear by my characteristics of a lord<sup>q</sup>, that, were it not a violation of protection<sup>r</sup> in me to put to death or behead a druid or good man of poetry, it would be from the rapid motion of my hand *that* thy heavy clouds of final dissolution would be brought, before these two armies should come in collision with each other."

"Lay aside these unbecoming sayings," said Dubhdiadh; "unless my day of final dissolution shall be brought about by thee this day, in which I exist, O Congal, O hero, thou shalt not kill me or any other person after the slaughter of this one Tuesday; for thou shalt not threaten or menace an enemy from this Tuesday forth till the day of judgment. But there is one thing, though strong ye deem my account and description of the populous prince of Tailltenn and of the choicest of the Gaels, I pledge my word that I have as yet given but a little of the third *part* of the description and account of them, for it would require an angel of the bright angels of sacred heaven to give an account and description of them, in consequence of the magnificence of the king, the terror of the arms of the chieftains, the courage of the soldiers, the emulation of the heroes, the grimness of the champions, the force of the warriors, the fiery vigour of the mighty men, the dexterity of the soldiers, and activity of the youths; and in consequence, moreover, of the stubbornness of their anger, the horribleness of viewing their javelins, the closeness of their standards,

<sup>r</sup> *Protection*, *einech* in this sense undoubtedly means protection or guarantee.

aidiugad i lamaib a laeð-miled. Áit aen ní, ro pad feidm,  
 ro pad upmairi ariḡ no fírlaíð fuirec pe féḡad a féinneð,  
 pe taidbped a tuarurcbala, .i. pe bperim, ocur pe bolḡpa-  
 a cupad, ocur a cað-miled, pe rpenḡail ocur réitpedaig a  
 rinnper, ocur a ren-daine ic pantugad da bar raigib ri; pe  
 rputhlad ocur rriangair a n-ḡraigi n-ḡlépta, n-ḡlomair-cennra, i  
 ḡ-comluð pa cairpṽechairb, i corpuð ocur ic codnugad in caða  
 impu ar cach aird, ḡur ob rcíða, rceimneða maiði na miled, pe  
 méð a pedma, ic forugud na fear, ocur ic codnugad in caða, uair  
 ni cennra a cupaid pe codnugad, ocur ir tocrað pe triaṽaib  
 α

<sup>r</sup> *Coats of mail.*—Re loimnige a lui-  
 pech.—The Irish word luipech, which is  
 supposed to be derived from the Latin  
*lorica*, certainly signifies a coat of mail,  
 but antiquarians do not admit that the  
 Irish had the use of mail armour so early  
 as the period at which this battle was  
 fought. Giraldus Cambrensis, who describ-  
 ed the battle dress of the Irish in the  
 twelfth century, says that they went *naked*  
 to battle :—"Preterea *nudi et inermes* ad  
 bella procedunt. Habent enim arma pro  
 onere. Inermes vero dimicare pro audaciâ  
 reputant et honore." (Dist. III. c. 10.)  
 And O'Neill's bard, Mac Namee, in de-  
 scribing the havoc made of the Irish in  
 the battle of Down, fought in the year  
 1260, states that the English were in  
 one mass of *iron*, while the Irish were  
 dressed in satin shirts only.

Leattpom do cuasap'ra cãð  
 ḡoill acor ḡaeiðil Teimpac:  
 Léimze caem-ppoill ap éloinn Chuinn,  
 ḡoill ina n-aen-bpoin iapuinn.

"Unequal they entered the battle,  
 The Galls and the Gaels of Tara :  
 Fair satin shirts on the race of Conn,  
 The Galls in one mass of iron."

If, therefore, *lúipech* means *mail ar-  
 mour*, it would go to prove that this ac-  
 count of the battle of *Magh Rath* was  
 composed after the Irish had adopted the  
 custom of wearing armour from the Eng-  
 lish, unless it be proved that the ancient  
 Irish themselves had the use of it, and left  
 it off afterwards in the twelfth and thir-  
 teenth centuries; but this will hardly be  
 admitted. The utmost that can be argued  
 in favour of the antiquity of the tale is,  
 that it might possibly have been composed  
 after the Danes had introduced the use of  
 armour into Ireland. But it looks on  
 the other hand very extraordinary, that  
 there is no mention made of the battle-  
 axe throughout this whole story, a fact  
 which would seem to prove that it was  
 written before the time of Cambrensis,  
 when almost every Irishman carried a



standards, the shining of their coats of mail<sup>r</sup>, the hollow broadness of their swords<sup>s</sup>, the great size of their shields, the closeness of their lances<sup>r</sup> fixed in the hands of their warlike soldiers. But there is one thing, it would be the business and improvement of a chief or true hero to remain to view their heroes and conceive their description: the shouts and acclamations of their heroes and warriors, the panting and aspirations of their seniors and old men coveting to attack you; the snorting and neighing of their caparisoned, bridled tamed steeds bounding under chariots<sup>u</sup>, supporting and commanding the battle around them in every direction; so that the chiefs of the soldiers are fatigued and excited from the greatness of their exertion in restraining the men and commanding the battle, for their

battle-axe, as they do walking-sticks at present. “De *antiquâ* imo *iniquâ* consuetudine, semper in manu quasi pro baculo securim bajulant, &c. &c., a *securibus* nulla *securitas*.” (Dist. III. c. 21).

<sup>s</sup> *The hollow broadness of their swords.*—Re clap-lezi a g-cloioem.—In Mac Morrisy’s copy pe glan-taíneimici a g-cloioem, i. e. by the bright glittering of their swords. It is remarkable that Giraldus Cambrensis makes no mention of the sword among the military weapons used by the Irish in his time, though it appears from all their own histories, annals and historical tales, that they had the cloioem, i. e. *gladius* or sword, from the earliest dawn of their history; and indeed the omission of the sword in Giraldus’s description of Irish military weapons is sufficient to throw great doubts on his accuracy; but it may have happened that

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in his time the Irish generally used the battle-axe instead of the sword. Spenser describes the Irish sword as a hand broad in his own time, and seems to consider that such was derived from the Scythians, from whom he believed the Irish to be descended.

<sup>r</sup> *Lances.*—The Sleag was certainly the lance or spear.

<sup>u</sup> *Charioteers.*—Fa cápptechab.—This seems to refer to war chariots. The word cápptech is thus used in the Leabhar Breac, fol. 49, b, a, which puts its meaning beyond any doubt:—Aípech epa la Fopano in cezuguo zucapzap oo cloino Ippael, co tanic ma n-oeagairó pe cez CAIRPÖECH cengailte, ocup pepcat mile epoiğtech.

This is a reference to Exodus, xiv. 7:—“And he took six hundred chosen chariots and all the chariots of Egypt,” &c.

α ταιρμερς, ocur ip τεγυρςα τογαϊδι τιγερναιρ, ocur ip φυγι  
 πέγι, fellramanda, φορβαρταάα φίλεδ φορταρ ocur impuirger ιατ  
 ζαν βαρ n-innpaigid δαρ in πέιβ, ocur δαρ in πιαγαιβ πο ορδαιγρετ  
 βαρ n-αρδ-ναιμ, ocur βαρ n-ollomain αδδραιβ; uair ip aen peim  
 ocur aen pun acu uile δ'α βαρ n-innpaigid. Ro gabpaται μορ-κατα  
 Muman mian ocur molbταιγi pe mandap na μορ-γλιαδ; πορρατ  
 lannecha, λάν-ολβδα Λαιγιν co λαταρ δ'α luaτ-δopnam; πορρατ  
 cpoda, comdicpa cupaid Cpuaάna ocur Connaάt pe comppegra in  
 caτα; πορρατ brota, βορβ-ράντεχ, δρεαγ-πluaγ δoinne, ocur  
 Laechpaϊδ Liathopoma; πορρατ ρύνταγ. ρανταάα, ραραιγτίγ βορβ-  
 pluaγ baγach, βιαρταγi, búirpeδaά, copcpaά, cpoda, cairde-mail,  
 laeάda, luaτ-γαργ leomanta, περγαά, φοργpuaмda, πεpconta,  
 cennap, cetradoach, comceneoil Conaill, ocur Eogain, ocur Air-  
 giall δ'aen-ταιβ ocur δ'aen-laim ocur δ'aen-aigned δ'α βαρ n-inn-  
 paigid. Uair ip uaitib nach élaίter, ocur ip τριtu naά τιαγap,  
 ocur ip ταιpripib naά τογαipτεp, ocur din, ip do combaγ, ocur do  
 comeργi na cupaδ pin éuγaιβ-pi naά paicpi duine do'n díne deide-  
 naά pa Ulaδ ocur allmapaά a éuaτ ina a tpeab-aicme. Ocur din  
 cid ibpi do paemaδ anaδ ap pám-άomaδaιβ pída, ni h-anpaδ in  
 τ-αρδ-πλατ h-ua h-Ainmipeά, ap n-epγi a πεpγi, ocur ap copuγaδ a  
 caτα, ocur o'n uair po ιaδpaτ ocur po imáompaicpet ime a n-aen-  
 peάt comeaγap cupaδ Conaill ocur Eogain ocur Airgiall, ní mó  
 na do mupbuilib aipδ-piγ na n-uili ticpaδ ταιpmeρς tpeaταin ocur  
 tpen-puaταip

. <sup>v</sup> *The Bregian hosts of the Boyne.*—*Δρεγ-  
 πluaγ δóinne.*—The River Boyne flows  
 through the plain of Bregia, which was  
 the ancient name of a very extensive tract  
 of Meath, containing five cantreds or ba-  
 ronies. Dr. O'Connor says that the Boyne  
 formed one of its boundaries, but this does

not agree with the ancient authorities,  
 which place the plain of Magh bolg [Moy-  
 bolgue] in it, and describe it as extending  
 beyond Kells, and as far as the River  
 Casan.

*Δρεαγ-πluaγ δoinne*, would also bear  
 the translation “the fine troops of the

their heroes are not mild to be commanded, and it is a torment to chieftains to be restrained; so that it is the judicious instructions of lords, and the keen, philosophic, and instructive words of the poets that restrain and keep them from attacking you, contrary to the directions and rules made by your saints and ollaves between you; for they have all the same bent and determination to attack you. The great battalions of Munster have got a desire and thirst for fight at the onset of the great conflict. The Lagenians are spear-armed and fully prepared to maintain the field. The heroes of Cruachain and Connaught are brave and diligent to attend the battle. The Bregian hosts of the Boyne<sup>v</sup> and the heroes of Liathdruim<sup>w</sup> are furious and menacing. The races of Conall and Eoghain and the Oirghialls are active, covetous, oppressive, furious, menacing, vulneriferous, uproarious, exulting, brave, united, heroic, rapidly-fierce, lion-like, angry, grim, dog-like, slaughtering, vigilant with one accord one hand and one mind to attack you. For from them no escape can be made, through them no passage can be forced, and over them no force will prevail. And of the union and rising up together of these heroes to you *it will come to pass* that not a man of this last tribe of the Ultonians and foreigners will *ever* see his country or tribe. And moreover, even though ye should now consent to come to the tranquil conditions of peace, the monarch the grandson of Ainmire would not, his anger being raised and his army being arrayed for battle. And since the combined bodies of the heroes of the races of Conall and Eoghan and the Oirghialls have closed and  
united

Boyne," but this is evidently not the meaning intended.

<sup>w</sup> *Heroes of Liathdruim.*—*Λαεχραιὸ* *Λιαθρομα.*—Liathdruim was one of the ancient names of Tara Hill, which is con-

stantly used by the poets, to the no small confusion of their readers. For some account of the five ancient names of Tara see Petrie's *History and Antiquities of Tara Hill*, p. 106.



τρην-ρυσάταιρ in αρδ-πλατά h-υι Αιμμιρεc δ'ά βαρ n-ιnnραιγιδ ; γυρ  
 ob ρυαλλ naρ έαρμ-έριτναιγ in talam ρα α έραιγεib, αρ n-δεργαδ  
 α δρεchi, ocur αρ n-γρίραδ α γρυαιδι, άρ ρυαιμνιυγαδ α ρυιρc,  
 ocur αρ νοcταδ α μιам-claidim, αρ ρcland-βεργυγαδ α ρceit, αρ  
 τοchail ocur αρ ταιρbenad α cpαιριγι cenn-γυιρme caτα ορ α cind  
 ι ceρτ-αιρδι, ρά'n ρpoll-μεργι ρυαιcmid, ρpebnaidi, ρaeb-copach,  
 ρolup-ρennach, ρenta, ρα ρpeτhαιτ, ocur ρα ρυιδιγιτ ρleğa ocur  
 bpaταcα bpeac-μεργεαδα αιρδ-ριγραιδι Eρenn uile, αρ caδ αιρδ,  
 ocur αδβεργ na bpiατηpa ρα :

Ro τόγβαιτ na μεργι cεap,  
 αγ ριύδ Domnall ιρ in τpep ;  
 nít bia luaγ ρυιρφι do cenn,  
 ac ciu caτ ρυαδ ριγ Eρenn.

Αταιτ uile na ρomul,  
 ni γεib eaγla na omun,  
 ιρ eaδ luaταιγιρ in caτ  
 περγ μορ αρ h-ua Αιmmepεch.

Méd α claidim γαρτα γυιρm,  
 ρuil na δειρ δέτla δυιρind !  
 ιρ mét α ρceit μοιρ ρe αιρ,  
 med α laigne leaτan-γλαιρ.

Ρυιλιτ τρι neoill ορ α cind,  
 nell γορm, nell dub, nell ρind ;  
 nell γορm in γαιρced γlain γle,  
 ιρ nell ρind na ριρindε.

Ρuil

<sup>x</sup> *Consecrated satin banner.*—*Σεντα.*—  
 The cathach of St. Columbkille which was  
 a consecrated reliquary of that saint, was  
 generally carried in the banner of the

Cinel Conaill ; it was kept by Magroarty,  
 who resided at Ballymagroarty, near the  
 town of Donegal.

<sup>y</sup> *The size of his broad green spear.*—

united around him together, nothing less than the miraculous interposition of the King of all will stay the fury and mighty onslaught of the monarch the grandson of Ainmire against you. And the earth had almost quaked under his feet when his face reddened, his cheek blushed, and his eye sparkled, when he exposed his bright sword, when he adjusted his shield, and raised and exhibited to view his blue-headed warlike lance over his head aloft, under the variegated, streaming, floating, star-bright, consecrated satin banner<sup>x</sup>, about which are placed and ranged the lances and variegated banners of all the chieftains of Erin from every quarter;" and he [Dubhdiadh] said these words:

"The standards have been raised to the south;  
 There is Domhnall in the battle;  
 Thou wilt not be joyous, thou shalt leave thy head;  
 Thou shalt see the mighty army of the men of Erin.  
 They are all alike;  
 They take neither fear nor dread;  
 What hastens the battle  
 Is the great anger of the grandson of Ainmire.  
 Oh the size of the expert blue sword  
 Which is in his valiant right hand!  
 And the size of his great shield beside it!  
 The size of his broad green spear<sup>y</sup>!  
 There are three clouds over his head,  
 A blue cloud, a black cloud, a white cloud;  
 The blue cloud of fine bright valour,  
 And the white cloud of truth.

There

Meo a laighe leathan-glair. Gratianus province of Leinster took the name of  
 Lucius renders the word laighe, *lancea*, in *Laighen* from the introduction of the  
 his translation of Keating. It is stated broad-headed lance by Labhra Loingsech,  
 in the Bardic History of Ireland that the one of its kings, from Gaul.

Fuil or a cind ag eighnig,  
 caillec lom, luaic ag leimnig  
 ór eannaib a n-arm ra rciat,  
 ir i in Moppigu monn-lich.

In fod ar a fuirmenn rin,  
 'r ar a toirnenn a traigni  
 pe méo po puaimnig a porc,  
 ir dia ma'r tualainn a corc.

Comairli uaim dom' atair,  
 bió comairli co faéain,  
 pe muidum na cat co n-ghain,  
 a dá rigiú do éogbail.

Ro τ.

Ir ann rin po mid ocur po muaidnig lapla aingit, epiocar Ulaó,  
 .i. Congal Claen, comairli duabrech, demnacda, d'irruagad eng-  
 numa Ulaó ocur allmarach, do tērtugud a tapaid ocur a tpen-  
 lamais pe cup in catá, naic gabad ocur nach geimligeó díb acé  
 cach drem ar a n-airéóad élan, pe túr ocur pe tērtugud a  
 tapaid. Conad e airéag uapararí sum oppo pe pomaó caéa  
 fir Ulltaig ocur d'fir allmarac, .i. caé fa reach uatib da inhrá-  
 iú i príim-irtaó a puibli. Ocur fer fuaóda, forghanna co n-dub-  
 ga n-duiabrec co cind coiblige cruaid lethair in aicill forghaim  
 ir in daira h-uprainn, ocur fer glonn former fir-ghanda fearicón ir  
 in

<sup>2</sup> *Morrighu.*—*Moppigu.*—She was one of the wives of the Dagda, and the goddess of battle among the Tuatha de Dananns, the colony which preceded the Sceti or Milesians in their occupation of Ireland.—See Battle of Magh Tuiredh, preserved in the MS. H. 2. 16. in the Library of Trinity College, Dublin, where this Mor-

rigu is introduced as the Bellona of this people. In the Book of Leinster, fol. 16, b, b, she is called the daughter of Erumas, and said to have resided in the *Sighi* or fairy palaces.

<sup>a</sup> *The Earl of Ulster.*—lapla Ulaó.—Is *Iarla* an original Irish word? Was it borrowed from the Danes? or are we to



There is over his head shrieking  
 A lean, nimble hag, hovering  
 Over the points of their weapons and shields :  
 She is the grey-haired Morrighu<sup>2</sup>.  
 On the sod on which he treads,  
 On which he lays down his foot,  
 So much has his eye sparkled,  
 None but God can repress him.  
 An advice from me to my father,  
 It is an advice with reason,  
 Before the battalions of terror shall be viewed,  
 To raise his two hands.

The standards," &c.

It was then the malicious and merciless Earl of Ulster<sup>a</sup>, Congal Claen, ruminated and imagined a dire, demoniacal design, to test the valour of the Ultonians and foreigners, to try their activity and might at arms before engaging in the battle, in order that none of them might be restrained or fettered excepting only such as would betray *an inclination to flight*<sup>b</sup> on their courage being tested and tried; so that the scheme he adopted for proving every true [*i. e. truly courageous*] Ultonian, and for testing every foreigner was this: each of them respectively was to go in to him to the principal apartment in his tent, while a fierce and terrible man, with a black, fearful javelin<sup>c</sup> with a hard leather head, in readiness to thrust, was at the one jamb [*of the*

come to the conclusion that this battle was written after the time of John De Courcey, who was the first person who obtained the title of Earl of Ulster?

<sup>b</sup>*Flight*.—Αρ α n-απεοαίῳ.—The text is here corrected from Mac Morissy's copy.

<sup>c</sup>*Fearful javelin*.—Fep co n-oub-ğα, &c.—For a similar anecdote, see Leabhar Gabhala of the O'Clery's, an extract from which is printed in the Preface to Circuit of Muirchertach Mac Neill, published by the Irish Archaeological Society, p. 21.

in upraind ele co n-upnarc imrimar iarinaiḁ air, i cengal ḁo  
 éuaill coṁaigṁi congala. ḁuaṁaill bpoḁa ic a bpoṁaḁ 'na ceṁt-  
 paṁaḁ pe coṁc no coṁḁpeṁaḁt. Ocur in tan ticṁaḁ Ulltaḁ no  
 allmaṁaḁ éuṁpu, in inaḁ a aimṁigṁi, ḁo beṁeḁ ṁeṁ in cṁuaḁ-ḁai  
 éiṁḁ coṁḁlige ṁoṁḁum air ip in ḁaṁa h-uprainḁ. Ocur cliṁeḁ in  
 cú éuigi ṁa'n cuna ceṁna aṁ in uprainḁ eli. ḁa ṁilleḁ no ḁa ṁoṁ-  
 ṁaṁaigṁe in ṁeṁ ṁin ṁe ṁuiṁeḁ ṁiṁ in ṁoṁḁaim ocur ṁe cṁuaḁ-ḁloim  
 in chon ic up-noḁtaḁ a ṁiaḁal ocur ic coṁoṁluḁuḁ a éaṁṁaiṁ ḁ'a  
 teṁcaḁ no ḁa éṁeṁ-ḁabail, ḁo ḁabṁa ocur ḁo ḁeimligeṁa ḁan ṁuiṁeḁ  
 e-ṁeim. Ocur ḁin in té ticṁaḁ ḁan ṁoṁaḁt ḁan ṁoḁḁḁaḁ a  
 h-uathbáṁaib in airig ṁin ḁo leigṁeṁa ḁan lan-ḁabail. Aḁt éna  
 ip e ṁoḁ airigḁ upḁabala ṁe caḁ ip in cleaṁ ṁin ḁuḁḁiaḁ ḁṁai.  
 ḁoig ip ṁe ṁṁim-ṁeḁi na ṁuiṁli ṁo ṁoṁtaḁ ocur ṁo h-upḁabaḁ eṁéim  
 ic ḁola aṁ ḁibla ocur aṁ ḁaṁaḁt, ṁe huaṁbaṁ in ṁoṁḁaim ṁin. Cṁo  
 teṁaḁt ni ṁṁiṁ ṁeṁ ḁan élaṁḁ no ḁan eṁiṁlen co ṁeṁḁomun ṁuileḁ,  
 maḁ Imomaṁ, uaṁ ba h-eṁeim con ciuchaṁ in coim teṁe n-a caṁṁaiṁ  
 ḁui coṁṁoimḁ a cṁaiḁi ḁ'a claiḁem caṁa 'n-a cliaḁ, ocur ṁo oṁt  
 ṁeṁ in ṁoṁḁaim ip in uprainḁ eli 'na ceṁt-ḁeḁaiḁ ḁan caigill ḁ'a  
 cṁaiṁig. Ocur tuḁuṁtaṁ teṁi beimenna biḁbaṁaiṁ ḁan éaigill ḁan  
 coṁṁéḁaḁ, ḁo Congal, ḁo ḁigail a ḁoḁeaiṁ aṁ Ulltaib ocur aṁ  
 allmaṁaḁaib, ḁui maṁbuṁtaṁ ḁáir ḁann, maḁ Elaiṁ ḁeiriḁ, a  
 ḁalta, ba ṁiaḁnaiṁi ḁo. Ocur a ḁilla ḁair ḁann, maḁ Sluaḁain,  
 ceann cumḁaig ocur coṁmoṁta caḁa claeṁ-ḁala le Congal. Im  
 ḁabaiṁ laṁla Ulaḁ ṁeṁḁomun ic taḁaiṁt in teṁeṁ beim, ḁui  
 beṁuṁtaṁ in claiḁem ina ceṁt inaḁ, ḁui coṁṁainḁ in imḁaig n-air-  
 eḁaiṁ

<sup>a</sup> *He was taken and fettered, &c.*—i. e. those whose courage did not stand the test of passing into the tent between the armed warrior and the hound, were tied together so as to render it impossible for them to

fly from the battle except by general consent. Those whose courage had stood the ordeal, were not so secured, because it was taken for granted that they would “byde the brunt to the death.”

*the door of the tent*], and a furious, swift, fearful hound at the other jamb, having on him a thick iron collar, fastened to a strong pole to keep him; a sturdy boy beside him to check or incite him; and when an Ultonian or foreigner would come between them, where he could be attacked, the man with the hard leather-headed javelin was to make a thrust at him from the one jamb, and the hound, in like manner, to spring at him from the other jamb. Should the man *to be chosen* turn back, or take fright at the attack of the man with the spear, or at the dire onset of the hound exposing his teeth and extending his jaws to tear or hold him fast, he was taken and fettered without delay<sup>d</sup>. But he who had passed the horrors of this mode of trial, without panic or dismay, was left without restraint. The first man, whose courage was, before all, tested by this plan, was Dubhdiadh, the Druid, for he was stopped and taken on the highest pole [*ridge-pole*] of the tent, having been panic stricken and driven to distraction at the horror of this attack [*i. e. mode of trial*]. In short there was not found a man who did not shrink and fly from it except Ferdoman the Bloody, the son of Imoman<sup>e</sup>, but he cleft the hound's jaws and cut in twain its heart in its breast with his warlike sword, and immediately after slew without mercy with his lance the man *who was armed* with the spear at the other jamb, and *rushing into the tent* he made three hostile blows at Congal without mercy or consideration, to revenge upon him his evil treatment of the Ultonians and foreigners, *in exposing them to the ignominy of such a trial*, and slew Gair Gann, the son of Elar Derg, his foster-son, in his presence, and his servant, Gair Gann, the son of Slugan, the latter the chief contriver and plotter of every evil counsel for Congal. The Earl of Ulster avoided Ferdoman in giving the third blow, and the sword struck the

<sup>e</sup> *Ferdoman the Bloody, the son of Imo-* account of this warrior has been found in  
*man.*—*Fearpoomun mac Imomain.*—No any other document.



eáir trempir co talmain. Act éna baigim co fír, ar Ferdomun, naé dernaíir do durbad dibeirgi, ná d'forbad fír-uile itir Éirinn ocur Albain naé aithrinó-rea orit, muna imgaibtea in inaó. Act ata ní buó aircírí and, .i. eirgi gur triarta, ocur na caeta do cópuíud, ocur na cupaíó do comgheiracht, ocur na h-ard-maíti d'acallaim, ina na h-amairí ocur na h-airígne tucair ar Ulltaib ocur ar allmaracaib do'n tuait-beir gur triarta; uair ír feídm or na fedmannair, ocur ír forneart naé fulaingteir flaithe-riú Fear Fuinó, .i. Domnall, mac Aeda, do neit-íreagra amúg. Rot fia buaíó, a caé-milíó, ar Congal, ír neit Rudraigeach rín, ocur ír íregra fír Ulltaig; áct éna, bíó a fír agut-ra, goia fer íreirail cacha pláta, cóiré ocur cúrraigti caéa cupaó Congal, ar feídm ocur ar engnum, ar duchur, ocur ar deí-ínm. Ocur ra luaidetar in laíó rea, ocur laibeirtar ír in laíó, ar ír earbadaé d'a h-adbarí :

Éirgi, a Chongail Maca,  
 ocur coraig na caeta,  
 moir in feídm fá tucair laim,  
 riú marí Domnall do dínghail.  
 Cíó ma buó feídm móir dom' laim,  
 duine ar domun do dínghail,  
 me bodein am ronn caeta,  
 am ua riú ír ro-pláta.

Finnair

<sup>f</sup> *King of the men of the West.*—Flaithe-riú fer Fuinó,—i. e. of Ireland. Keating writes that Crioich na bh-Fuineadhach, i. e. the county of the Hesperides, was the second name which was given to Ireland.

<sup>g</sup> *Success.*—Rot fia, a verb defective, is explained *take or receive* by Peter Con-

nell; it occurs very frequently in the Book of Lismore, but it is not explained in any printed Irish dictionary.

<sup>h</sup> *The argument of which is defective.*—This shows that the writer of the story had ancient MS. authorities for his facts.

<sup>i</sup> *Macha.*—Macha,—i. e. of Armagh.

the exact spot where he had sat, and cut the royal couch in twain to the earth. "I swear truly," said Ferdoman, "that hadst thou not slunk from thy place, thou hast not stirred up any disloyalty, nor effected any certain evil between Erin and Alba, which I would not have revenged upon thee. It would have been more becoming in thee to have risen up at once, arrayed the battalions, roused the warriors, and harangued the arch-chiefs, than to have annoyed and insulted the Ultonians and foreigners by such a perverse deed as thou hast just committed; but it is an exertion beyond exertions, and an effort of which we are incapable, to respond to the king of the men of the West<sup>f</sup>, Domhnall, son of Aedh, this day." "Mayest thou have success<sup>g</sup>, O warrior," said Congal, "*what thou hast said* is the paroxysm of a Rudrician and the reply of a true Ultonian. But be it known to thee that Congal, for his vigour and dexterity, for his descent and goodly deeds, is a man to respond to any chieftain, and to withstand and repress any hero." And this poem was spoken, the argument to which is defective<sup>h</sup>:

*Ferdoman.*—"Arise, O Congal of Macha<sup>i</sup>,  
And array the battalions,  
Great is the task thou hast taken in hand,  
To resist a king like Domhnall."

*Congal.* — "Why should it be a great exertion for my hand  
To resist any man in the world,  
I myself being a bulwark of battle,  
The grandson of a king<sup>j</sup> and a great prince.

Know

<sup>i</sup> *Grandson of a king*—*Am ua níg*.— See pedigree of Congal, at the end of this volume, from which it appears that he had just claims to all that he boasts of, for he was descended from the most heroic and most ancient line of princes that Irish history has preserved, being the senior representative of the ancient kings of Emania or Ulster, whose history is more certain than that of any other line of princes preserved in the Irish annals, not excepting even the monarchs of the Hy-Niall race.

Fínnaid gá lín ata amuig,  
 mac Aeda, aird-rí Ailig?  
 in ríoir neac uair go re,  
 in lia doib ina dúinne?  
 Coic cuigib, a depar ann,  
 atait in iatáib Epeann,  
 atait uile, aiblib gal,  
 i t'agaid ac̃t aen coiced.  
 Ata imarcaid eli,  
 it cenn, a uí Ruðraige,  
 at coiced fein, feidm n-gialla,  
 Conall, Eogan, Airdgialla.  
 Albanaig uaim na n-agaid,  
 ir cuig ced a Cinn Magair,  
 dingebar cuiged mád cãt,  
 cẽt̃u meic aillí Eachach.  
 M'amair ocur mo deoraid,  
 i n-aigib Ceneoil Eogain,  
 me bodem ocur mo gail,  
 i n-agaid Ceneoil Conaill.  
 D' Ulltaib nõc ar fupail lem,  
 a ceit̃re comlin 'na cenn,  
 nír lia laẽc cruaid do clẽc̃t gal,  
 d' fepaib Epenn na d' Ulltaib.

Ro

<sup>k</sup> *Arch-king of Ailech*.—Aird-rí Ailig.  
 —After the desertion of Tara, in the  
 year 563, the monarchs of the northern  
 Hy-Niall generally resided at Ailech, near  
 Derry.

<sup>l</sup> *Descendants of Rudhraige*.—A uí  
 Ruðraige.—See Congal's pedigree at the

end of this volume.

<sup>m</sup> *Cenn Maghair*.—Cinn Magair is still  
 so called, by those who speak the Irish  
 language, but anglicised Kinnaweer; it is  
 situated near Mulroy Lough, in the baro-  
 ny of Kilmacrenan, and in the county  
 of Donegal. In the paper copy Dun Mo-



Know ye the number that are yonder  
 With the son of Aedh, arch-king of Ailech<sup>k</sup>?  
 Does any among you know as yet,  
 Whether they are more numerous than we?"

*Ferdoman*.—"The five provinces, it is said,  
 That are in the land of Erin,  
 Are all,—great their valour,—  
 Against thee, except one province.  
 There is another odds  
 Against thee, O descendant of Rudhraighe<sup>l</sup>,  
 In thine own province,—a capturing force,—  
 The races of Conall and Eoghan, and the Airghialla."

*Congal*. — "The Albanachs from me against them,  
 And five hundred from Cenn Maghair<sup>m</sup>,  
 The four beauteous sons of Eochaidh  
 Will repel one province in the battle.  
 My soldiers and my exiles  
 Against the race of Eoghan,  
 Myself and my foreigners  
 Against the race of Conall.  
 For the Ultonians I would not deem *it* too much  
*To have* four times their number against them,  
 There were not more heroes<sup>n</sup>, accustomed to battle,  
 Of the men of *all* Erin than of the Ultonians.

Of

naíò is read instead of Cinn Mağair, which seems the correct reading, for *Cinn Maghair* did not at this period belong to Congal, and he could not, therefore, have any forces out of it.

<sup>n</sup> *There were not more heroes*,—i. e. Ul-

ster alone produced as many heroes as all the other provinces put together. The modern Ultonians, of the ancient Irish or Milesian race, still retain this conceit of their own valour, as the Editor has had frequent opportunities of learning.

Ro pað ðib Concobar coir,  
 po pað ðib Fergur, mac Róig,  
 po pað ðib do Choin na clep,  
 po pað ðib Conall comðep.

Ro pað ðib do clainð Rora,  
 peét meic ailli Fergura;  
 po pað ðib Celṫair na caṫ,  
 ocur Laegaire buaðach.

Ro pað ðib luét Conaille,  
 Aengur, mac Laime Ṫaibe;  
 po pað ðib, ba ferðe in ðal,  
 Naíri ocur Ainli ir Ardán.

Ro

° *Conchobhar*.—Concobar,—i. e. Conchobar Mac Nessa, king of Ulster, under whom the heroes of the Red Branch flourished, as has been already often remarked.

<sup>p</sup> *Fergus, the son of Roigh*.—Fergur, mac Roigh.—He was king of Ulster immediately preceding Conchobhar Mac Nessa, by whom, and whose myrmidons, he was dethroned. He afterwards passed into Connaught, where he was received by Olill, King of Connaught, and his queen, the celebrated heroine Meave, who assisted him to wage a war on the Ultonians, which was carried on for the space of seven, or, according to others, ten years.

<sup>q</sup> *Cu of the feats*.—Cu na-ṫ-clep,—i. e. Cu of the feats of arms. This was Cu Chulainn, one of the heroes of the Red Branch, who is called by the annalist Tighernach, "*fortissimus heros Scotorum*."

<sup>r</sup> *Conall*.—Conall,—i. e. Conall Cearnach, another of the heroes of the Red

Branch; for an account of whom see Keating, in his account of the heroes of Ulster who flourished under Conchobhar Mac Nessa.

<sup>s</sup> *Race of Ross*.—Clann Rora,—i. e. the descendants of Ross the Red, the son of Rudhraighe, ancestor of the Clanna Rudhraighe.

<sup>t</sup> *Sons of Fergus*.—Seét meic Fergura.—The seven sons of Fergus, that is, of Fergus Mac Roigh, mentioned above in Note <sup>p</sup>. These were Eoghan, Feartlachtgha, Core, surnamed Feardoid, Ciar, surnamed Moghtaeth, Cormac, surnamed Moghdoid, Uada Ethlenn, and Corbolonn. Meave, Queen of Connaught, was the mother of three of these sons, viz., of Conmac, Ciar, and Core, who became the founders of many powerful families.—See Ogygia, Part III. c. 46, and Mac Firbis's Genealogies of the Clanna Rudhraighe.

<sup>u</sup> *Celtchar of the battles*.—Celṫair na

Of them was Conchobhar<sup>o</sup> the Just;  
 Of them was Fergus, the son of Roigh<sup>p</sup>;  
 Of them was Cu<sup>q</sup> of the Feats;  
 Of them was Conall<sup>r</sup> the Comely.  
 Of them were the race of Ross<sup>s</sup>,  
 The seven beauteous sons of Fergus<sup>t</sup>;  
 Of them were Celtchar of the Battles<sup>u</sup>,  
 And Laeghaire the Victorious<sup>v</sup>.  
 Of them too were the people of Conaille,  
 Aengus, son of Lamh Gaibhe<sup>w</sup>,  
 Of them were,—of whom they would boast,—  
 Naisi, Ainli, and Ardan<sup>x</sup>.

Of

ḡ-caṛ.—He was one of the heroes of the Red Branch, and gave name to Dun Celtchair, a very large fort near the town of Downpatrick.—See Book of Leinster, fol. 66, *a*, where he is called of Leth glais, another ancient name for Downpatrick. Colgan writes of this hero as follows, in a note to the life of St. Bridget by Animosus, Lib. ii. c. 99: “Hic Keltcharius numeratur in vetustis nostris hystoriis inter præcipuos Hiberniæ heroes seu athletas, floruitque tempore Concavarii regis Ultoniæ circa ipsa Filii Dei Incarnati tempora.”—*Trias Thaum.* p. 566, n. 52.

<sup>v</sup> *Laeghaire the Victorious.*—Λαεγαίρε Ὀυαῖσᾶς.—He was also one of the heroes of the Red Branch; for an account of his death see Keating. The chiefs of Ulster, before the expulsion of Fergus Mac Roigh into Connaught by his successor, Conchobhar Mac Nessa, are set down in a vellum MS. in the Library of Trinity College, (H.

2. 16. p. 759.) as follows: “These were the twelve chiefs of Ulster: Fergus Mac Roich, Conall Cearnach, Laeghaire the Victorious, Cuchullin, Eoghan Mac Durthacht, Celtchair Mac Uitechair, Blai Brughaidh, Dubhthach Dael Uladh, Ailill Milteng, Conall Anglonach, Muinremur Mac Gerrginn, and Cethern Mac Fintain.” They were all at the Banquet of Bricrinn, of which a curious account is given in the Book of Leinster.

<sup>w</sup> *Aengus, son of Lamh Gaibhe.*—Aengus Mac Láime ḡaibe.—He was also one of the heroes of the Red Branch. Some account of him and his father, Lamh Gaibhe, or Lamh Gabhaidh, is preserved in the Book of Leinster, fol. 73, *a*, *a*.

<sup>x</sup> *Naisi, Ainli, and Ardan.*—These were the three sons of Uisnech, celebrated in the Romantic Tale called *Oighidh Clainne Uisnech*, published by Theophilus O’Flanagan, in the Transactions of the Gaelic



Ro pað ðib-rin ar roðain,  
 clann cupata Concobair;  
 po pað ðib ðubthað ó' n Lino,  
 ir Munremar, mac Æerrgind.

Ro pað ðib, ar in Tain tar,  
 Cethepn fir-garð, mac Finnain,  
 po pa ðib, ba garb a n-gail,  
 Amairgin riðda Reochaid.

Ro pa ðib,—ba ferrði rin,—  
 Ferrgus, mac Leide luthmar;  
 po pa ðib, a n-am na creach,  
 Cathbaid, Congal Clairingnech.

Ro

Society of Dublin. They were cousins-german to the heroes Cuchullin and Connall Cearnach, as O'Flanagan shows in that work, pp. 24, 25.

<sup>y</sup> *Sons of Conchobhar*.—Clann cupata Concobair.—i. e. the sons of Conchobhar Mac Nessa, King of Ulster, who distinguished themselves in the war between Connaught and Ulster, in the first century, for an account of which see Keating's History of Ireland, and the celebrated historical tale called Tain Bo Cuailgne, of which the most ancient copy now extant is preserved in Leabhar na h-Uidhre, in the possession of Messrs. Hodges and Smith, College-green, Dublin.

O'Flaherty says (Ogygia, Part III. c. 48) that this Conchobhar had above twenty-one sons whose descendants are extinct these many centuries. The nine most distinguished of his sons are enumerated in the following ancient verses, cited by

Duald Mac Firbis in his pedigrees of the Clanna Rudhraighe :

Maicne Concobair an rið,  
 Za h-Ulltaib ba mór a m-bríð;  
 Ni riáct a n-úra ná g-cað  
 Nonðar roður ráruigfeað;  
 Cormac ba Conlungrir lainn,  
 Fionnéað, Glairne, ir Conaing,  
 Maine, Cumrgraidh ba caom gne,  
 Fiacha, Fiachna, Furbuidhe.

“ The sons of Conchobhar, the king,  
 Among the Ultonians great was their vigor;  
 There never engaged in skirmish or battle  
 Nine who would subdue them :  
 Cormac Conluingis, the strong,  
 Fionnachadh, Glaisne, Conaing,  
 Maine, Cumsgraidh of fair countenance,  
 Fiacha, Fiachna, Furbuidhe.”

<sup>z</sup> *Dubhthach*.—He was the celebrated Dubhthach Dael Uladh, one of Conchobhar Mac Nessa's household.—It is stated in

Of them were likewise  
 The heroic sons of Conchobhar<sup>y</sup>;  
 Of them was Dubhthach of Linn<sup>z</sup>  
 And Munremar, son of Gerrginn<sup>a</sup>.  
 Of them, on the Tain [*cattle-spoil*] in the east,  
 The truly fierce Cethern, son of Finntan<sup>b</sup>,  
 Of them was,—fierce his fight,—  
 The regal Amairgin Reochaidh<sup>c</sup>.  
 Of them was,—better for it,—  
 Fergus, son of Leide the supple<sup>d</sup>;  
 Of them were, in times of plunders,  
 Cathbhaidh<sup>e</sup> and Congal Clairingnech<sup>f</sup>.

Of

the Book of Lecan that the lands which were his patrimonial inheritance were, soon after his death, inundated by Lough Neagh.

<sup>a</sup> *Munremar, son of Gerrginn.*—Munremar mac Ġerrginn.—He was one of the heroic chiefs of Ulster in the time of Fergus.—See Book of Leinster, fol. 73, *a, a*, where he is mentioned as one of the heroes who claimed the honour of dissecting the famous pig called Muc Dathó, at a banquet given by a Leinster chieftain.

<sup>b</sup> *Cethern, son of Finntan.*—Ceṡern mac Finnṡain.—He was one of the twelve chiefs of Ulster in the time of Fergus.—See Book of Leinster, fol. 62, *a*, where he is called the grandson of Niall Niamhglonnach of Dun da bheann. He is a very conspicuous character in the very ancient Irish Tale called *Tain Bo Cuailgne*, which is the *Tain* referred to in the text. East in this line alludes to Cuailgne, in the east

of Ireland, in the present county of Louth.

<sup>c</sup> *Amairgin Reochaidh.*—Amairgin Reochaidh.—He was the father of the famous hero Conall Cearnach. His pedigree is given by Mac Firis, thus:—“Amergin, son of Cas, son of Fachtna, son of Caipe, son of Cionga, son of Rudhraighe, the ancestor of the Clanna Rudhraighe.”

<sup>d</sup> *Fergus, son of Leide the supple.*—Fergus mac Leide.—He was the grandson of the monarch Rudhraighe, from whom all the Clanna Rudhraighe are sprung. In the Book of Leinster, fol. 65, *b, b*, he is said to have resided at *Line*, now Moylinny, in the county of Antrim.

<sup>e</sup> *Cathbhaidh.*—Cathbaidh,—i. e. Cathbaidh, the druid, the father of Conchobhar Mac Nessa, King of Ulster.

<sup>f</sup> *Congal Clairingnech* was the son of Rudhraighe Mor, and monarch of Ireland, according to O’Flaherty’s chronology, about the year of the world 3889.

Ro pa dib—angbaid in pained,—  
 Irial Uaithne, mac Conaill.  
 ro pa dib ac cup na tper  
 Cumreraid, Cormac Conloingep.  
 Ulaio at imda a n-éceta,  
 a corcap ní coidéeta  
 gur in Maipet ri for Muig Raé,  
 ó do cuirpet a céo caé.  
 Caé Raéain, caé Ruir na riú,  
 caé Duma beinne ir blaó fír,  
 caé Eóair, ann ro h-anad,  
 caé firbeoda Fínd-éaraó.  
 Caé náir b' urupa d'áirim,  
 ic gairiú, ic iolgarigeci,  
 caé ro bpiar ap rluaz Semne,  
 bpipléó Muigi Muirtemne.

Ceo

<sup>g</sup> *Irial Uaithne, the son of Conall.*—Irial Uaithne mac Conaill.—He was generally called Irial Glunmhar, and was King of Emania, or Ulster, for forty years, and the son of Conall Cearnach, one of the most distinguished of the heroes of the Red Branch.—See list of the Kings of Emania, as taken from the Annals of Tighernach, in Note C, at the end of this volume.

<sup>h</sup> *Cumhscraidh.*—Cumreraid.—He was one of the sons of Conchobhar Mac Nessa, King of Ulster, and succeeded his father as King of Ulster for three years. He was slain in the year of Christ 37, according to the Annals of Tighernach.

<sup>i</sup> *Cormac Conloinges.*—He was the son of Conchobhar Mac Nessa.

<sup>j</sup> *Battle of Rathain.*—Caé Raéain. —

No account of this battle has yet been discovered. There are many places of the name in Ireland, of which the most celebrated is Rathain, now Rahen, in the King's County, about five miles westwards of Tullamore, where Saint Carthach of Lismore erected a church.

<sup>k</sup> *Battle of Ros na Righ.*—Caé Ruir na riú,—now Rossnaree, situated on the River Boyne, near the village of Slane, in the county of East Meath. This battle was fought in the beginning of the first century, between Conchobhar Mac Nessa, King of Ulster, and Cairbre Nia Fear, King of Tara, with his brother, Finn File, King of Leinster. The Lagenians were defeated. A short account of this battle is preserved in the Book of Leinster, fol. 140.



Of them was,—valiant his deeds,—  
 Irial Uaithne<sup>g</sup>, the son of Conall,  
 Of them in fighting the battles  
 Were Cumhscraidh<sup>h</sup> and Cormac Conloinges<sup>i</sup>.  
 The Ultonians! many their exploits,  
 Their triumphs were incomparable  
 To this Tuesday on Magh Rath,  
 Since they fought their first battle.  
 The battle of Rathain<sup>j</sup>, the battle of Ros na righ<sup>k</sup>,  
 The battle of Dumha Beinne<sup>l</sup> of true fame,  
 The battle of Edar<sup>m</sup>, where a delay was made,  
 The truly vigorous battle of Finn-charadh<sup>n</sup>.  
 A battle which was not easy to be described,  
 From shouts,—from various shouts,—  
 The battle in which the host of Seimne<sup>o</sup> were defeated,—  
 The Breach of Magh Muirtheimhne<sup>p</sup>.

The

<sup>l</sup> *Dumha Beinne*,—i. e. the mound of Beinne. No account of this battle has yet been discovered, nor is the situation of the place certain. It is probable that this *Dumha*, or mound, was on the plain of Magh Mucroimhe, near Athenry, in the county of Galway, where Beinne, the son of the King of Britain, was slain, A. D. 240.—See Ogygia, Part III. c. 67.

<sup>m</sup> *Edar*, now the Hill of Howth, in the county of Dublin, not far from the city. The battle here referred to,—which was caused by the exorbitant demands of the poet Athairne from the people of Leinster,—was fought between the poet Athairne, Conall Cearnach, and Cethern Mac Fintain, on the Ultonian side, and Mesgeghra,

King of Leinster, and his people, on the other. In this battle Mesgeghra was slain by Conall Cearnach, who took out his brains and carried them off as a trophy.

<sup>n</sup> *Battle of Finn-charadh*.—Caz Finncharadh.—No account of this battle has yet been discovered, nor has the situation of the place been determined.

<sup>o</sup> *The host of Seimne*.—Sluaḡ Seimne.—The Ultonians were sometimes so called by the bards, from the plain of Seimne, situated in the territory of Dal Araidhe, in the south of the present county of Antrim.—See Colgan, Trias Thaum. p. 183, n. 219.

<sup>p</sup> *The Breach of Magh Muirtheimhne*.—Ḍorplech Muige Muirtheimne.—Magh

Ceò la Concobair d'á clainn,  
 ocuṛ Derg-ruaṭar Conaill,  
 d'á tuc Fergur,—forum n-ḡle,—  
 na tri maela Míðe.

Seḗt caṭa im Cathair Conruí,  
 arḡain Fiamain, mic Forui  
 arḡain Conruí ba buan blaḍ,  
 im peḗt macaib déc Deaðað.

Ní derynḡar ban-eḗta ban,  
 pluaz Emna, aipeḗt Ulað.  
 aḗt maḍ Muḡain, tria na peirc,  
 ocuṛ Medb uaṭmar, oirdeirc.

Noḗa

Muirthemhne was the ancient name of an extensive plain near Dundalk, in the present county of Louth. The battle here referred to was made the subject of an Irish romantic tale, of which there are many paper copies in the collection of Messrs. Hodges and Smith, College-green, Dublin.

<sup>a</sup> *Conchobhar gave his sons.* — Ceò la Concobair d'á clainn.—The story is unknown to the Editor.

<sup>r</sup> *Derg-ruathar Chonaill.*—Derg-ruaṭar Chonaill.—This is also the name of an historical Irish Tale.

<sup>s</sup> *Maels of Meath.*—D'á o-tuc Fergur.—The story to which this line refers is unknown to the Editor.

<sup>t</sup> *Cathair Conruí.*—Cathair Conruí,—i. e. the caher or stone fort of Curoi Mac Dairi. It is still the name of a mountain situated about six miles S. W. of the town

of Tralee, in Kerry, near which Curoi Mac Daire, King of the Deagads of Munster, resided in the first century. In the Book of Leinster, fol. 16, *a, b*, it is stated that the *Lecht* or monument of Curoi is on Sliabh Mis mountain, of which Caherconree is the highest part. The Carn or sepulchral pile of Curoi is still to be seen on the north-east shoulder of this mountain, but his *caher*, or fort, has been long since destroyed, though Dr. Smith, in his History of Kerry, states, that the ruins of it were to be seen on the summit of the mountain in his own time. But this is utterly erroneous, for the feature called *Caher Conree* on this mountain is a natural ledge of rocks.

<sup>u</sup> *Fiamuin, son of Forui.* — Fiamuin mac Forui.—It is stated in the Book of Leinster, fol. 16, *a, b*, that Fiamuin Mac Forui was slain at *Dun Binne*. He was

The first day which Conchobhar gave his sons<sup>a</sup>,  
 And the Derg-ruathar Chonaill<sup>r</sup>,  
 In which Fergus,—noble the deed,—  
 Took the three Maels of Meath<sup>s</sup>.  
 Seven battles around Cathair Conrui<sup>t</sup>,  
 The plundering of Fiamuin, son of Forui<sup>u</sup>,  
 The plundering of Curoi,—lasting the renown,—  
 With the seventeen sons of Deaghaidh.  
 The host of Emania<sup>v</sup>, the host of Ulster,  
 Have never committed woman-slaughter<sup>w</sup>,  
 Excepting *in the case of* Mughain, through love of her,  
 And the hateful, *but* illustrious Medhbh.

I

a Munster chieftain, and cotemporary with Curoi Mac Dairi. The Death of Fiamuin formed a distinct story. — See Preface.

<sup>v</sup> *The host of Emania.*—Sluaḡ Eamna. —The ancient Ultonians, or Clanna Rudhraighe, are so called from Eamhain Macha, the name of their ancient palace, which was built by Cimbaeth 309 years before the birth of Christ, and in which thirty-one of their kings resided. It was destroyed by the three Collas, the grandsons of King Cairbre Liffeachair, in the year 332, according to the Annals of Tighernach.—See list of the kings of Emania at the end of this volume. Its remains are still to be seen about two miles to the west of the town of Armagh, and are, without a single exception, the most extensive of their kind in all Ireland. It was described by Colgan as follows in 1647: “Emania propé

Ardmacham, nunc fossis latis, vestigiis murorum eminentibus et ruderibus pristinum redolens splendorem.”—*Trias Thaum.* p. 6.—See Note on Craobh Ruadh, *infra*.

<sup>w</sup> *Have never committed woman-slaughter.* —Ni deapnair ban-eḋa ban,—i. e. they never disgraced themselves by slaying women, except in two instances, namely, in that of Mughain, who was slain through jealousy, and that of Meave, Queen of Connaught, who was slain by her own sister's son, Furbuidhe, son of Conchobhar Mac Nessa, on Inis Cloithrin, in Lough Ree, in the Shannon, to take revenge for the assistance she had rendered Fergus, the dethroned king of Ulster, in making war on the latter province.—See Ordnance Map of Inis Cloghran, which is now vulgarly called Quaker's Island, on which the spot where Meave was slain is shown, under the name of *Inad marbhtha Medhbha*.



Noða n-áipem cén bam beo,  
 eða Ulað o Áth Eo.  
 A nīg line ip lepoða nīm,  
 a bile Eimna epīg.

Epīg a.

Ip and rin po érgtar oll-caða Ulað ocur allmarac co picða, pæbpað, forniata, co h-armða, ocur co h-aigbeil, ocur co anpaða, pa comarcarb cpoða comerigi cat-bporpuðaða Congail; aét gér bo h-áipem, ocur ger ba ainmnuðað aen pluaig ocur aen-ploinnti ap na dá cāth-foðraidi cpoða, comtenna Congail, porpat paine ploinnti ocur ruioigti cac deg-pluað, ocur cac deg-foðraidi dib-rein ap cumurc ocur ap comerigi caic pa leit ap laðair do'n laeð-raið rin; ocur ba h-amlaið po epig cac pæp-pluað roceneoil acu ip in uair rin, .i. cac aipeæt ap n-iaðuð pa'n aipð-pig, ocur cac tinol ap timpuðað pa tigerna. Ocur ba h-eað inpo deiðbir ocur deiðuðað caða deg-foðraidi dib-rein, itip innell ocur opduðað, itip cōpauð ocur cōpuðað caða, porpat pain ocur porpat ruaið-nið ó cách ap ceana. Fál-airbi ferrða, pip-dluith, pæbar-cle-rach Fpangc ap n-erigi co h-anpaða ina cāth ocur ina epó cōbraið, cengailti, clið-foðraðað cupað, pa Ðairbrie, mac n-Ðorpnmar, plait rein pledmar, forniata, pat-comairlec Fpangc. Ocur din gér b'é pluað rúntach, pæb-ðraidec, rpoll-meirgec, pluað-airber-tach Saxan, ba h-áðmar a n-innell, ina corpðair claidem ocur cōpp-pleað, ocur cat-rciað, pa Ðarb, mac Rogairb, nig rein réit-pech, roinemail, pluað-nept-línmar Saxan. Ocur gér b'é pluað borppaðað, báðach, breac-meirgeað, bápc-libernað Ðpetan, ba permað a peol rein ina m-bróin brotla, biartairi, Ðpetnair-ber-lair,

<sup>x</sup> *O prop of Emania arise.* — The last quatrain of this poem is very different in the paper copy, thus :

Ap iao, vap linn, ip lepoða nēm,  
 A ócca Eimna epīg.

<sup>y</sup> *The mighty battalions.* The Irish word

I could not enumerate, during my life,  
 The exploits of the Ultonians of Ath eo.  
 O king of *Line* of most distinguished valour,  
 O prop of Emania arise<sup>x</sup>!

Arise," &c.

Then rose the mighty battalions<sup>y</sup> of the Ultonians and foreigners vehemently, fiercely, valiantly, well-armed, terribly and heroically at the warlike and exciting exhortations of Congal; and though the two brave and powerful armies of Congal were reckoned and called one army and one name, still various were the surnames and situations of each goodly host and goodly band, when each party of these warriors rose up separately on the plain; and the manner in which each of the freeborn noble hosts rose out at that time was this, viz., each host closed round its arch-king, and each company collected around its lord. And this was the difference and distinction between every goodly host of them both as regards order and arrangement, position and array of battle. The manly, close, sword-dexterous battalion of the Franks was different and distinguishable from all the rest, having risen out vigorously in a strong, close, and sheltering battalion and phalanx of champions under Dairbre, the son of Dornmhar<sup>z</sup>, the festive, heroic, and wisely-counselling king of the Franks. And as to the active, vain-hearted, satin-bannered, heroic-deeded host of the Saxons, warlike was their array with a border of swords, spears, and shields, under Garbh, the son of Rogarbh, the robust prosperous king of Saxonland, of the strong and numerous forces. As to the warlike, speckled-ensigned, ship-possessing army of Britain, firm was their

array

caē, which makes caēa in the plural, generally signifies a battle, but it is sometimes used, as in the present instance, to denote a battalion.

<sup>z</sup> *Dairbre, son of Dornmhar.*—This must

be considered a fictitious character, unless we suppose Dairbre to have been the Irish mode of writing Dagobert, which was the name of the king of France when this battle was fought.

laig, bodba, pa Conan Rod, mac Eachach Aingcīr, ocur pa Dael, mac Caib Druad, co n-a tpi macaib, .i. Réir, ocur Ul ocur Artur a n-anmanna. Ocur din fóir, gér b'é óg-rluaḡ arnaid-ectlinmar, etnocar Alban, ba rár-dluid a ruidiugad ina carraig ceirt, com-aird pa ceitri macaib Eachach buid, .i. Aed in Eppid Uaine, ocur Suibne, ocur Congal Mend, ocur Domnall brec. Ocur gér b'iat forne ocur forglaiḡ ferrda, fomórdā, ferrḡ-duaibrecā Finnḡall, ba h-allmarḡa a n-innell sein ina leibenn luirech, ocur laigne, ocur lebar-rciath, pá Elair n-Derḡ, mac n-Dolair, flait fortamail Finnḡall.

Oll clanna h-Ir, mic Miled, imraithe agaid ar a aithi-sein : ba mín caé meirneé, ocur ba tlaít caé teagar, ocur ba cennair caé corugad, in aithreḡad innill ocur écoirc adaithe meirda, midachda, mor-daingen na miled boi acu pa Congal Claen, mac Scannlain Sciat-leáin, aird-riḡ uaibrec, allata, oll-cetpadach Ulad. Gér tighair cach drem, ocur ger croda, caé cined, ocur ger comlan caé corugad, po b'iat riḡ-clanna rédi, ruiteda, riḡ-breáca Rudraigi ba h-uilliu, ocur ba h-aibli, ocur ba h-orcarḡa innell ; ba cruinne, ocur ba croda, ocur ba cobraigi corugad ; ba dluidi, ocur ba daingne, ocur ba duaibrige deirid ; ba glaine, ocur ba geri, ocur ba gaibrige cimra, ocur caé-mili ; ba tperi, ocur ba tige, ocur ba trenleéi torac ; ba roinne, ocur ba rantairi raigi ; ba h-ellma, ocur ba h-ércaidi aigned, d'iarraid na h-imperna, ocur do corunni na cath-laitreé pe clannaib Cuind.

Cinnir Congal ceim ó na curadaib co Cnocán in corcar, .i. áit ar craidet, ocur ar commaídeat corcar Congail, ar na fodbuḡad d' fepaib Epenn. Ocur po inda a agaid ar Ulltaib ocur ar allmarácaib, ocur po gab ga fiaḡnuḡad orpo a dígenn bodein pe Domnall

<sup>a</sup> *Race of Conn*,—i. e. the descendants of Conn of the Hundred Battles.

<sup>b</sup> *The hillock of the victory*.—Cnocán an corcar.—This name is now forgotten.



array in a fiery, wounding, Welsh-speaking, majestic phalanx, under Conan Rod, the son of Eochaidh Aingces, and under Dael, the son of Caili Druadh, with his three sons named Reis, Ul, and Arthur. And as to the cruel, many-deeded, merciless young host of Alba, very close was their array as an even high rock, under the four sons of Eochaidh Buidhe, viz., Aedh of the Green Dress, Suibhne, Congal Menn, and Domhnall Brec. And as to the select, manly, Fomorian-like, and furious troops of the Finngalls, strange was their array in a bulwark of armour, spears, and broad shields, under Elar Derg, the son of Dolar, the valiant prince of Fingall.

After these we have to mention the great descendants of Ir, the son of Milesius : tame was all courage, feeble all defence, and mild every array, in comparison with the fiery, lively, great, and firm array and complexion of the heroes who were around Congal Claen, the son of Scannlan of the Broad Shield, the haughty, famous, intelligent arch-king of Ulster. *And* though every party was diligent, though every tribe was brave, though every equipment was complete, the ready, resplendent, kingly-judging descendants of Rudhraighe were the most numerous, prodigious, and warlike in array ; the most compact, the bravest, and the stoutest in order ; the closest, the firmest, and the most terrible in the rear ; the straightest, the sharpest, and the most terrible in the borders and flanks ; the strongest, the closest, and the mightiest in the front ; the most successful and sanguine in the onset, and the most prepared and most ardent-minded in longing for the conflict, to maintain the field against the race of Conn<sup>y</sup>.

Congal stepped aside from the warriors to Cnocan an choscair [the hillock of the slaughter<sup>z</sup>], *afterwards so called as being* the place where Congal was overcome and triumphed over, when he was cut down by the men of Erin ; and he turned his face upon the Ultonians and foreigners, and proceeded to prove to them the cause of his own

Domnall ocup a domun do dicennad do clannaib Cuind Céodacataig,  
 .i. a cuiged gan éennac ar na deaðail re derb-þine, munn pon  
 ocup Emain gan Ulltac, ocup in Craeb Ruad gan cupaid do clann-  
 aib Ruðraig, 'ga po-aitreib, ocup arbert na hriatra pa ann:

Cinnid céim co cath-laðair,  
 a Ulltu 'ra allmarcu,  
 Inðraigid h-ua h-Ainmirec,  
 aicid air bar n-eranóir.  
 Diglaig mo deirc n-díradairc,  
 ar in triat pom' tógair-rea,  
 berid baire brað-merda,  
 i comðail na cuigedac.  
 Conaid Cuiged Concobair,  
 re clannaib Cuind Ced-cataig,

0

<sup>a</sup> *Craebh Ruadh*.—Craeb Ruad, now anglicised Creeveroe; it is the name of a townland situated near the River Callan, not far from Emania.—See Stuart's History of Armagh, p. 578, and Ordnance Map of the Parish of Armagh, on which the site of the house of Creeveroe is shown.

Keating writes as follows of the palace of Emania, as it stood in the time of Conchobhar Mac Nessa and the heroes of the Red Branch:

“*Tri h-árura iomorra do bí a n-Emania Macla re linn Choncobair, map ata, ðroinðearg, Craobðearg agur Craobruad. 'S an céas éig do ðoír a n-oðair; &c. An ðara teach, o'a n-ðoir-éide Craobðearg, ir ann ðoír na h-airm agur na reoide uairle a ð-comiéas;*

*agur an tpeap éeac o'a n-ðoir-éide an Chraobruad, ir ann do riapðeide e féin map aon le líon a laocéas.*”

Thus translated by Dr. John Lynch, author of *Cambrensis Eversus*, in his MS. translation of Keating:—“Palatium Conchauri, Emon Machanum, in tria potissimum domicilia distributum erat, Nosocomium, Hibernicè Bronbhearg, armamentarium vulgè Craobhdhearg, quod arma et instrumentum omne bellicum, et pretiosa quæque Conchauri cimelia continebat; et triclinium, Craobhruadh appellatum, ubi cibis illi suisque apponebantur, quod etiam ejus hospitalis locus erat et exedra, cum sibi solitus esset advenas quosque excipere.”


These great houses, so famous in story as

enmity to Domhnall, and how his kingdom was decapitated by the descendants of Conn, that is, how his province was left without a chief or head, having been taken from his tribe, which left Emania without an Ultonian, and Craebh Ruadh<sup>a</sup> without a champion of the race of Rudhraighe; and he said these words there:

“Advance to the battle field,  
 Ye Ultonians and foreigners,  
 Attack the grandson of Ainmire,  
 Revenge on him your insults.  
 Revenge ye my sightless eye  
 On the prince who fostered me;  
 Make a watchful, quick advance  
 Towards the provincialists.  
 Contest the province of Conchobar [i. e. *of Ulster*]  
 With the sons of Hundred-battled Conn,

From

the chief seats of the ancient Ultonians, or Clanna Rudhraighe, in *can ba po rir Ull-craig*, when in the meridian of their power, splendor, and glory, were in ruins in the time of Congal, and the land on which they were situated was in the possession of the Clann Colla, or Oirghialla. Dr. Stuart, in his History of Armagh, speaks of the ruins of these buildings as follows:—“The site of these ancient edifices can be nearly ascertained at this present hour. There is a townland near the Navan hill, westward of Armagh, which is yet denominated *Creeve Roe*, a name which, in the English letters, expresses the very sound designated in the Irish characters by the word *Craobh Ruadh*, the red branch. The uniform tradition of the country assigns this

district of Creeve Roe as the place where the regal palace stood. There is, in an adjoining townland called Trea, a mound which, in form, resembles this figure , and is universally denominated the *King's Stables*. Navan hill” [which is the Anglicised form of *cnoc na h-Éamna*] “overlooks the lands of Craobh Ruadh. Around this hill, betwixt the base and the summit, there is an elliptical fosse and moat, including eleven acres, three roods, and thirty-six perches, by which two smaller circular mounds or forts (one on the top and the other on the side of the hill) are environed. These had probably been formed to protect the royal residence.”—*Hist. Armagh*, pp. 578, 579.



o Inðber cãitð caem Colp̃ta,  
 co ðrobaír, co ðubrioðair.  
 Ða h-erín bar pen cuiðed,  
 i remiur bar rið-ínnher,  
 in tan ba ró rir Ulltaið,  
 bar erich-ri nri cuimriðed,  
 pe febur bar rir-laeð-ri.  
 Cormac, Curcraio, Concobar,  
 Ferður, Fiaða, Furbaioi,  
 Finníao, Feriða, Feraðach,  
 Eogan, Eirriði, Amairiðin.  
 Menn, Maíne, ocur Munremar,  
 Laiðreð Lannmár, Laeðaire,  
 Celcáir, Conall Compamað,  
 Ceitheirn, Cú na caem-ðearða,  
 Caðbaid, Congal Clairiðgneð.  
 Nairi co n-a neit-ðraiðrib,  
 Aenður, Iriai orðniði,  
 Að rin díne deð-Ulltað,  
 náir ríned, nar rariðed,  
 Ruðraiðeð pé peime-riun.  
 Maíð po ðein ó'n ðarraiði rin,  
 ðan aiðriur a n-engnuma ;

maíð

<sup>b</sup> *To Drobhaois and Dubhrothair.*—O Inðber Colp̃ta, co ðrobaír, co ðubrioðair.—According to all the old Irish MSS. which treat of the ancient division of the provinces, Ulster comprised the entire of the present county of Louth, and extended from Inbher Colptha, the mouth of the Boyne, to the River Drobhaois,

which flows out of Lough Melvin and falls into the Bay of Donegal at Bundrowis. The river here called *Dubh-Rothair*, i. e. the Black River, is that now called the River *Dubh*, or Duff, which falls into the same bay at Bunduff. Keating says,

“Coíge Ulað o ðroðaoir go h-Inðber Colp̃ta.”—Or as Lynch renders it, “A

From the fair beauteous Inbher Colptha  
 To Drobhaois and Dubhrothair<sup>b</sup>.  
 That was *the extent of* your old province  
 In the time of your royal ancestors,  
 When the Ultonians were truly great,  
 Your country was not circumscribed,  
 From the goodness of your true heroes.  
 Cormac, Cuscraidh, Conchobhar<sup>c</sup>,  
 Fergus, Fiacha, Furbaidhi,  
 Finnochadh, Fergna, Feradhach,  
 Eoghan, Errgi, Amairgin.  
 Menn, Maine, and Muinremar,  
 Laighsech, Lannmhor, Laeghaire,  
 Celtchair, Victorious Conall,  
 Cethern, Cu na Cerda [i. e. *Cuchullin*]  
 Cathbhaidh, Congal Clairingnech.  
 Naisi with his mighty brothers,  
 Aengus, Irial the renowned,  
 There is a race of good Ultonians,  
 Who were not prostrated, who were not overcome,  
 Nor was one Rudrician in their time.  
 Alas for him who sprung from that tribe,  
 Who does not imitate their valour,

Alas

Drovisa ad fluvium Colptam extenditur”  
 [sc. Ultonia].

<sup>c</sup> *Cormac, Cuscraidh, Conchobhar*.—Cormac, Cuscraidh, Conchobhar, &c.—This is a recapitulation of the names of the most distinguished heroes of Ulster. The most of them were cotemporary with Conchobhar Mac Nessa, King of Ulster,

and the champions of the Red Branch, and have been all mentioned in former notes except Laigsech Lannmor. He was the son of the hero Conall Cearnach, already often referred to, and ancestor of the seven septs of Laoighis or Leix, in the Queen’s County, of whom the O’Mores were the most distinguished.

maireg d'án' c'pich a cuiced-run,  
 gan tuailngiur a t'uprac'ta;  
 gan com-triall a c'ornuma,  
 f'p' h-eac'tpannaib a'itreb'ur.

C'p'ic comlan gac cuicedach,  
 gan upebaid acu-rum,  
 ca c'pich ac't ar cuiced-ne  
 nac h-e a m'ig 'r a pa'tmar triat,  
 op'daigiur co h-aenta'dac,  
 tairig ar a t'ren tua'taib,  
 briugaid ar a baile'daib,  
 mic m'ig ag a po coimed,  
 ac't rinne, ril Ru'draige?

Conall, Eogan, A'irgialla,  
 forgabrat ar f'epanna,  
 gur ob cu'cu in ca'treim-r'i,  
 d'a cup ar ar c'ind.

C'indid c. c.

Ar comer'gi na ca't-buiden c'poda, cen'gailti, corp-dé'tla cupad  
 rin, po innraige'ad'ar in da oll-b'poinig a'idbli, uaib'peac'a, ep-iona,  
 agair'techa, an'palaid rin, co h-aen maigin ina r'reth-p'ornib p'oinn-  
 me, potla, pluag-me'ra, puidig'ti, rap-lac't; ocur ina n-g'pinnedaib  
 g'éra, gair'te'ca, g'reim-dé'tla, g'pod-neimne'ca gair'ced; ocur ina  
 laemannaib le'tna, lua't-me'ra, le'idme'ca, le'bar-c'ornumac lait'rech;  
 ocur ina n-olúmaib dic'ra, de'pp'caig'ti, de'imne'ca, do'p'peagari'ta  
 deb'ta; ocur ina c'p'edaib c'pua'idi, co'dnac'da, c'p'aidemla, c'ner-  
 cen'gailti ca'ta, co t'p' del'g-daingnib olu'it'i, di'g'p'airi, d'peach-duaib-  
 pe'ca, di'toglaigi deb'ta, ar n-a n-deilb, ocur ar n-a n-ding'i, ocur  
 ar n-a n-oluc'ugad, mar ip f'epri, ocur ip ag'maire, ocur ip aig'béli  
 po fé'da'ad'ar a n-airig, ocur a n-ar'd-ma'it'i do leith for leith, .i.  
 cleth



Alas for him whose country is their province,  
 Not to aspire to their valiant deeds,  
 Not to attempt its defence  
 Against the adventurers who inhabit it.  
 The entire country of all the provincialists  
 They possess without diminution ;  
 What country is there but our province  
 In which its own king and prosperous chief  
 Does not appoint with full consent  
 Toparchs over mighty territories,  
*And brughaidhs* [i. e. *farmers*] over townlands,  
 The sons of kings guarding them,  
 But ours of the race of Rudhraighe ?  
 The races of Conall and Eoghan, and the Airghialla,  
 Have seized on our lands,  
 And against them we make this onset,  
 To drive them from over us.

Advance," &c.

These brave, connected, impetuous bands of heroes having risen out, marched to one place in two prodigious, proud, compact, wicked, revengeful, malicious divisions, in well-looking, arrogant, swift, well-arranged lines of great heroes ; in sharp, terrible, haughty, venomous phalanxes of valour ; in broad, rapid, furious, wide-defending flames of the battle field ; in zealous, distinguished, rapid, unopposable crowds of contest ; and in hard, princelike, courageous, connected lines of battle, with three ardent, terrible-faced, impregnable, bristling bulwarks of battle formed, condensed, and consolidated, as well, as formidably, and as terribly as their chiefs and arch-nobles were able respectively to arrange them ; with their hard, smooth-handled, well-made, warlike forest of ice-like, shining, blood-red, beacon-like, lucky spears

cleth caillti, cpuaidi, cpiann-pedi, coraigti, cupata caṭa, do ple-  
 gaib peacda, poignenta, ppiúb-puada, peol-ḥomarṭaḥa, penta,  
 pompu caḥa po-dírghe fa meirgib, ocur fa m-bratachaib blaiti,  
 breid-gela, borð-nuídi, bpec-daṭaḥa, baḍba; ocur clap-rceimelta  
 cengailti, com-ḍlúta, com-ardā, cpaeb-daṭaḥa, caṭ-rciaṭ ar a  
 cul-rcin i comnaidi; ocur fal-ḥipeada peigi, poṭaigti, ocur fuirigti  
 caḥa peḍma, do ṭacur ocur do ṭimpuḡad luirech trom, toḡaidi,  
 taeb-trebraid, taṭ-lom-ḥpuaid, teaḥtaigti treara, ocur tair-  
 benta ṭoraig trom ḡliad, ar n-a ppeṭad, ocur ar n-a pluaiḡ-diḡ-  
 laim do ḡleipe ḡaṭlennaḥ ocur ḡalḡat, ocur do ḥompaignib cupad  
 ocur caṭ-mileḍ; ocur caṭ-ḡarḡda coraigti do cupadaib cengailti  
 ic doirppreoracht caḥa daingin, ocur caḥa ḍlum-ḡrinne duaibrig,  
 der-arm-ḡaebraiḡ deabṭa ḍib-rcin; ar n-ir fupail ppaec perrḍa,  
 poṭaigti, pál-armda pib-ḡaebraḥ, p-ḍluid deḡ-arm, ocur deḡ-laec,  
 ocur deḡ-daíne a cet ḡrinne ḡaḥa caṭa ceṭtarḍa pe corpuḍ ocur  
 pe cúppucaḍ a ḥeli.

Ḇa h-imda, am, acu-rcum earr óḡ, áḡmar, aḍlenna, arm-in-  
 millti, ḡan pilliud, ocur miḍach meap-maiḍmeḥ, mál-ḡuaicniḍ,  
 meirḥnáiti mor-trepa ḡan míniugad; ocur leaccanach laidir,  
 lonn-mep, laimdec, laec-leḍairṭi luirḡ, ḡan locpuḡad; ocur caṭ-  
 cuingid comirṭ, cenn-ard, clep-armāc coṭaigti comlainḍ, ḡan  
 cumrcuḡad; ocur piḡ-milid peḥtmar, puiṭenta, pend-ḡaibṭeḥ,  
 porc-ḡicḍa, po-blaḍaḥ, ḡan poraḥṭ, ar ti treara do ṭennaḍ ocur  
 do tren-fuaraṭ, co potal, polámaiḡ, in aicill a peḍma d'fulanḡ,  
 ocur d'foṭuḡad, ocur d'imcongbaíl, co ppaecda, porriata, ar  
 lom-ṭi a lama, ocur a lann-ḥlaideim do lan-derḡad, co luaṭ-mep,  
 lan-arnaid, ar laṭair in laṭe rin.

Cid traḥṭ, in tan poppat tairḡreḥa tromḡliad a tren-ḡir,  
 ocur poppat armda, inmillti, oll-ḥetpaḍaḥ a n-ánpaid, ocur poppat  
 ppaecḍa, perrḡaḥa, porriata, ppeḡarṭaḥa a pénniḍ, ocur poppat  
 poirinne, rúnṭaḥa, puiḍiḡṭhi a pluaiḡ-poirne coraigti caṭa, pucraṭar  
 puataṭar

spears straight before them, bearing their flowered, white cloth, new-bordered, parti-coloured banners and ensigns; and lofty breast-works of well-secured, well-pressed, variegated battle shields permanently placed behind them; and a firm rampart to sustain and arrest every assault, brought together and collected of heavy, well-chosen, bare-sided, tightly-braced, hard loricae to receive an assault, and exhibit the front of a heavy conflict, arranged and selected by the elite of warriors and heroes, and of triumphant soldiers and champions, and a battle guard arranged of equipped champions, door-keeping every fastness, and every formidable, ready, sharp-armed, battling phalanx of them; because it was indispensable to have a sustaining, compact, furious rampart composed of good men and good heroes with choice weapons, in the first rank of each of the two divisions to resist and withstand the enemy.

Among them was many a youthful, valorous, aspiring, well-armed hero without treachery; many a swift-triumphant, nobly-dressed, rapid-wounding, great-battled warrior untamed; many a strong, robust, vigorous, hero-slaughtering champion unchecked; many a robust, high-headed, at-weapon-dexterous, and battle-maintaining soldier unappalled; many a royal, rightful, magnificent, spear-terrible, fierce-eyed, very renowned leader indomitable, *who was* about to support, sustain, and keep up his exertion fiercely and valiantly, and ready to redden his hand and his sword rapidly and cruelly on that day.

At length, when the mighty men were ready for the heavy contest, when the warriors were armed, arrayed, excited; when their heroes were furious, angry, valiant, ready to meet *every challenge*; and when the battalions were ready, active, arranged, and arrayed, they made a royal, legal, spear-terrible, furious rush, and a hard, firm, vigorous onset, without mercy, without consideration, against each



puat̃ar puat̃a, pect̃mar, penn-gaibtech, puat̃ar-borb, ocur caet̃penn  
 cruaid, cobraid, com-dicra cupad, gan c̃aigill, gan c̃omp̃egad, 1 cep-  
 taid̃ a c̃eli; gur crĩtnaigret in clar caeb-tr̃om, cnepaigaid̃tech,  
 criad̃aigi, pa cor̃aib, ar cumurc ocur ar com̃dor̃tao na caet̃-laem  
 cupata c̃or̃aig̃ti ar cep̃t-lar craño-Muigi Comair, p̃p̃iri a p̃aitep  
 Mag puad̃-linñtẽc Rath. Ocur ãg dian-aig̃nãm do na d̃ur-p̃logaib  
 d̃arãctãca do cum̃ Dom̃naill ãt bẽp̃t an laoĩd :

Tr̃én teacc̃ait̃ cãta Cong̃ail  
 c̃ug̃ainn tar̃ ãt an Op̃naim̃ ;  
 mar̃ t̃eãg̃ait̃ 1 d̃-tr̃ear na b̃-̃ear̃  
 ñ pecc̃ait̃ a lẽar a laoĩdẽãd̃.

Com̃ar̃ta an mar̃ m̃ip̃ Mach̃a,  
 p̃p̃ol puait̃ne ponnaib̃ cãta,  
 meip̃ge gãc p̃ig̃ p̃eil co pãt̃  
 õr a c̃ind̃ p̃ein go p̃iãd̃nãc̃.

Meip̃ge

<sup>g</sup> *This poem*, which is wanting in the vellum copy, is supplied from Mac Morissey's paper copy, in the collection of Messrs. Hodges and Smith. The fourth quatrain of it has been quoted by Keating, in his notice of the Battle of Magh Rath, in the reign of Domhnall, grandson of Airmire, and through his work it became well known to the Irish scholars of the last two centuries. A corrupt imitation of this quatrain was inscribed on a modern tomb-stone, dated 1764, in the abbey church of Multifernan, in the county of Westmeath, where an enthusiastic Irishman mistook it for the epitaph on the tomb of Conchobhar Mac Nessa, who was king of Ulster in the beginning of the first century. As such it

was sent to the poet Moore, who has given a *fac simile* of it in the folio edition of his Irish Melodies, p. 84, with the following note :

"The inscription upon Connor's tomb (for the *fac simile* of which I am indebted to Mr. Murphy, chaplain of the late Lady Moira) has not, I believe, been noticed by any antiquarian or traveller."

It is strange that our great bard should have received this quatrain as an epitaph on Conchobhar Mac Nessa, who died in the beginning of the first century, as if that king could have been buried in the abbey church of Multifernan, which was founded by William Delamar, an Englishman, in the year 1236. And it is still

other, so that they shook the heavy-sodded, clayey-surfaced plain under their feet, after the commingling and mutual rushing together of the hero-arrayed, fiery battalions on the very middle of the wooded Magh Comair, which is now called the red-pooled Magh Rath. When these stubborn, impetuous forces *of Congal* were vehemently advancing on Domhnall he repeated this poem<sup>s</sup> :

“Mightily advance the battalions of Congal  
 To us over the ford of Ornamh,  
 When they come to the contest of the men,  
 They require not to be harangued.  
 The token of the great warrior of Macha,  
 Variegated satin, on warlike poles,  
 The banner of each bright king with prosperity  
 Over his own head conspicuously *displayed*.”

The

more extraordinary that the date and *English* part of the epitaph on this tomb should have been concealed, for had the whole been given, its true character could never have been mistaken. It may be well, therefore, lest the *fac simile* published by Mr. Moore should descend to posterity as the epitaph of Conor Mac Nessa, to transcribe here the entire inscription :

“HOC TEGITUR SAXO DOMINUS PIETATE REFULGENS JACOBUS GAYNORUS PROGNATUS STEM-MATE CLARO.

“PRAY FOR THE SOUL OF JAMES GAYNOR, OF LEANY, WHO DIED JANUARY 15TH, 1764, AGED 66 YEARS, ALSO FOR HIS ANCESTORS AND POSTERITY.”

After which follow in Irish the words

of which Moore has given a *fac simile* :

“Zeóman buíðe an ríól uairíne  
 Meirge cūp na Cpaíðe Ruaiðe  
 A re do bíod ag Concoðar 'ra ccaē  
 A ríop ēuargam 'ra díbeirz Allmúraç.”

Mr. Moore of course never saw this tombstone, and his correspondent, Mr. Murphy, seems to have been a bad judge of the antiquity of Irish inscriptions. The publication of monuments of this kind, as if of remote date, has brought our antiquities into contempt among the learned, but it may be hoped that better times are now coming, and that the antiquarians of Ireland will in future study our monuments better than to lay before the public an inscription of the latter part of the eighteenth, for one of the first century.

Meirge Sgannlain,—rḡiam co n-aḡ,—  
 iṛ Fiachna moir, mic Baedain,  
 moir la toet foḡla dia rinne,  
 ata oṛ cind Congail cugoinn.

Leoman buide i rpol uaine,  
 comarda na Craob Ruaidhe  
 mar do baol ag Concobar cair,  
 ata ag Congal d'a Congmail.

Meirgeda maicne Eadac  
 i d-topac na rluag rpeatac  
 meirgeda donna mar daiḡ  
 oṛ cranna corra Crumthainn.

Meirge riḡ breatan briḡmair  
 Conan Rot, an riḡ-milid,  
 rpol peandac, ḡorm iṛ ḡeal,  
 co h-eanḡac ar na amlad.

Meirge Riḡ Saxon na rloḡ  
 ar bratac leatan, lan-moir,  
 buide iṛ deapoc, co raibidri roin;  
 oṛ cind Dairbre, mic Dorrmoir.

Meirge Ri peargna Feabail,  
 noḡa paca a ionnramail  
 oṛ a cind, ní cealḡ ḡo n-ḡeib,  
 dub aḡur deapḡ co deimn.

Meirge

<sup>h</sup> *The banner of Scannlan.* — Meirge Sgannlain, &c.—See pedigree of Congal, at the end of the volume, from which it will appear that this Scannlan, Fiachna, and Baedan were the father, grandfather, and great grandfather of Congal.

<sup>i</sup> *Such as the noble Conchobhar bore.* — Mar do baol ag Concobar cair.—He was Conchobhar Mac Nessa, King of Ulster, already mentioned in Note <sup>g</sup>, p. 226.

Dr. John Lynch, in his Latin version of Keating's History of Ireland, gives the



The banner of Scannlan<sup>h</sup>,—an ornament with prosperity,—  
 And of Fiachna Mor, the son of Baedan,  
 Great symbol of plunder floating from its staff,  
 Is over the head of Congal *advancing* towards us.

A yellow Lion on green satin,  
 The insignia of the Craebh Ruadh,  
 Such as the noble Conchobhar bore<sup>i</sup>,  
 Is now held up by Congal.

The standards of the sons of Eochaidh<sup>j</sup>  
 In the front of the embattled hosts  
*Are* dun-coloured standards like fire  
 Over the well-shaped spear-handles of Crumthann.

The standard of the vigorous King of Britain,  
 Conan Rod, the royal soldier,  
 Streaked satin, blue and white,  
 In folds displayed.

The standard of the king of Saxonland of hosts  
 Is a wide, very great standard ;  
 Yellow and red, richly displayed  
 Over the head of Dairbhre, son of Dornmor.

The standard of the majestic king of Feabhail<sup>k</sup>  
 (I have not seen such another)  
*Is* over his head (no treachery does he carry *with him*),  
 Black and red certainly.

The

following translation of this quatrain :  
 “Gesseret in viridi flavum bombicæ leonem  
 Crebroa progenies, Conchauri symbola  
 clari  
 Congallus quæ nunc signis intexta viden-  
 tur.”

<sup>i</sup> *The standards of the sons of Eochaidh.*—

Μετρηθεὶς μακρὸν βασιλεὺς,—i. e. either  
 of the race of Eochaidh Cobha, the father  
 of Crunn Badhraighe, who was King of  
 Ulster for twenty-two years, or of the sons  
 of Eochaidh Buidhe, King of Scotland.

<sup>k</sup> *King of Feabhail*—of Foyle, that is,  
 of Ailech.

Meirge Suibne, beart buíde  
 Rí oirðerc Dal Araíde,  
 Spol buíde, or reim-fear na ríóḡ,  
 buinne mér-ḡeal na meaðon.

Meirge Fearðoman na b-pleaḡ,  
 Ríḡ airm-deirḡ Aird Ulaḡ,  
 Spol ḡlé-ḡeal pe ḡreim 'r pe ḡaoit  
 ór an tpen-fear ḡan taḡaoir.

Trén, &c.

Imthuya Suibne, mic Colmain Chuair, mic Cobtaig, ríḡ Dal  
 n-Araíḡ, impraider aḡainḡ pe head eli. Tancatar paennella  
 pualainḡ fáiride pe ḡrain, ocur pe ḡruamḡaḡt, ocur pe ḡro-dmire  
 na n-ḡaedal; pe dercaḡ, ocur pe ḡellraḡ, ocur pe ḡuaibrige na  
 n-danar; pe bloccaḡ, ocur pe boib-ḡair, ocur pe búirpeḡaig na  
 caḡ-ḡined conḡparḡa, ceḡtarḡa, ic poḡtain ocur ic peḡt-innraigḡ  
 araile. Ro eirḡdar eaḡar-luaimnig aibbli, anforuḡḡa, uaḡbaracha  
 aeoir, corabaḡar ina cuaineabar conḡtraḡta, cumairc, 'ḡá com-  
 buaibpeḡ; ocur ina tarpmánaib troma, taibbrecha, tárc-labairḡa,  
 tuaibbil, ḡan tairium; ocur ina raeb-ḡluagaib roinne, ríḡalta,  
 rianḡoirḡi, reaḡranaḡa, riabairḡi, ar ríḡ-ḡiubal, ic raeib, ocur ic  
 reaḡ-ḡairi, ocur ic poluaimnig impu, ar caḡ áirḡ, ḡo meath ocur  
 ḡo mi-ḡumḡaḡ midlach ocur maḡtḡḡláḡ, ḡo tennaḡ ocur ḡo tpen-  
 ḡrepaḡt ḡuraḡ ocur caḡmileaḡ; ḡur ob ḡo conḡair in caḡta, ocur  
 pe h-abairib na n-arracht, ocur pe tarmanḡail na trom-ḡon ic  
 toirium ar curaid-pennaib crairech ocur ar colḡ-ḡeraib claidem  
 ocur ar laechbilib lebar-ḡiaḡ. Ro linaḡ ocur ro luaḡ-meapraḡ  
 in raer mileḡ Suibne ḡo criḡt ocur ḡo ḡrain ocur ḡo ḡemidechḡ;  
 ḡ'oillḡ

<sup>1</sup> *Ard Uladh*, in Latin, *Altitudo Ulto-  
rum*, now the Ards, in the county of

Down, lying principally between Strang-  
ford Lough and the sea.

The standard of Suibhne, a yellow banner,  
 The renowned king of Dal Araidhe,  
 Yellow satin, over that mild man of hosts,  
 The white-fingered stripling himself in the middle of them.  
 The standard of Ferdoman of banquets,  
 The red-weaponed king of the Ards of Ulster<sup>1</sup>,  
 White satin to the sun and wind displayed<sup>m</sup>  
 Over that mighty man without blemish.

Mightily," &c.

With respect to Suibhne, the son of Colman Cuar, son of Cobhthach, king of Dal Araidhe, we shall treat of him for another while. Fits of giddiness came over him at *the sight of* the horrors, grimness, and rapidity of the Gaels; at the looks, brilliance, and irksomeness of the foreigners; at the rebounding furious shouts and bellowings of the various embattled tribes on both sides, rushing against and coming into collision with one another. Huge, flickering, horrible aerial phantoms rose up, so that they were in cursed, commingled crowds tormenting him; and in dense, rustling, clamorous, left-turning hordes, without ceasing; and in dismal, regular, aerial, storm-shrieking, hovering, fiend-like hosts constantly in motion, shrieking and howling as they hovered about them [i. e. *about both armies*] in every direction to cow and dismay cowards and soft youths, but to invigorate and mightily rouse champions and warriors; so that from the uproar of the battle, the frantic pranks of the demons, and the clashing of arms, the sound of the heavy blows reverberating on the points of heroic spears and keen edges of swords, and the warlike borders of broad shields, the noble hero Suibhne was filled and intoxicated

<sup>m</sup> *White satin to the sun displayed.*— end of this volume. It is strange that no  
 For some account of the armorial bearings account of this Ferdoman is preserved in  
 among the ancient Irish see Note H, at the the Irish Annals.



d'oillt ocur d'paennell ocur d'polumain, d'uaman ocur d'puarcar, ocur d'pír-gealtaét, d'pualang, ocur d'uathbar, ocur d'panbporur; conac bui ind alt na áige, ó hunn go baiéir, do ná derna cairche cumurcda criú-hluaimneé, pe criú na comeagla, ocur pe pcemlig na pcundeamlácta. Ro criúnaigret a córa, map buó nept ppoéta go rir-tuargain; po túitret a airm ocur a ilpaebrá uada, ap lagad ocur ap luath-ríned a lué-ghlac impu, pe h-anaccbainz a n-imcongála; po leaépat ocur po luaimnigret a ó-doipprí eir-teéta pe gabad na gealtaéta; po imclaiyet angala a incindí i cúpalairb a cind pe poéram na félmaine; po clireptar a cpaide pe gpod-biúgad na genideéta; po opluaimnig a uplabra pe mepaideét in mítpaid; po eadapbuapraig a ainm [anam] co n-aigned ocur co n-ilpuimb inda, uairi ba h-i rin pprém ocur poéta pír-diler na pír eagla fein. Rob é a innpamail ann fein map bír bpadan i m-buailio, no éh ap na up-gabail i capcair cómdluta cliabain. Acét éna nír mid-lác ocur nír mepaigi mi-gaircío peme piam in tí d'á tancadar na h-abairi ocur na h-airpdena tindrceadail teéio ocur uptríalla imgabala rin; acét po mallaét Ronain, .i. pancúir, d'a po buaidied ocur apd-naeim Epenn d'a earcaine ap na rínead ocur ap na rapugad pa planaigeét, ocur mapbéta in mic cleirig da muinntepi ór cind na clapach coireagapéta, munnn rón ocur na pír-épprat ponnglaini ap ap' cuiread cpeadpa ocur comaind in Coimded d'uairlib ocur d'apd-maéuib Epenn ocur do éach ap éeana, pe comtríall in caéta.

Intchupa Suibne, mic Colmain Chuair, mic Cobéaig, nig Dal  
n-Ápaide

<sup>n</sup> *St. Ronan*.—He was abbot of Druim-ineasluinn (now Drumiskin), in the county of Louth; see Note <sup>s</sup>, p. 40, *supra*: where Lanigan's error in confounding Druim-ineasluinn with Drumshallon is corrected.

Lanigan was misled by Colgan (*Acta SS.* p. 141, n. 17), who is the real author of this mistake. The name Druim-ineasluinn is retained to this day by those who speak Irish, and is always applied by them

toxicated with tremor, horror, panic, dismay, fickleness, unsteadiness, fear, flightiness, giddiness, terror, and imbecility; so that there was not a joint of a member of him from foot to head which was not converted into a confused, shaking mass, from the effect of fear, and the panic of dismay. His feet trembled, as if incessantly shaken by the force of a stream; his arms and various edged weapons fell from him, the power of his hands having been enfeebled and relaxed around them, and rendered incapable of holding them. The inlets of hearing were expanded and quickened by the horrors of lunacy; the vigour of his brain in the cavities of his head was destroyed by the clamour of the conflict; his heart shrunk within him with the panic of dismay; his speech became faltering from the giddiness of imbecility; his very soul fluttered with hallucination, and with many and various phantasms, for that (i. e. *the soul*) was the root and true basis of fear itself. He might be compared on this occasion to a salmon in a weir, or to a bird after being caught in the strait prison of a crib. But the person to whom these horrid phantasms and dire symptoms of flight and fleeing presented themselves, had never before been a coward, or a lunatic void of valour; but he was thus confounded because he had been cursed by St. Ronan<sup>n</sup>, and denounced by the great saints of Erin, because he had violated their guarantee, and slain an ecclesiastical student of their people over the consecrated trench, that is, a pure clear-bottomed spring over which the shrine and communion of the Lord was placed for the nobles and arch-chieftains of Erin, and for all *the people* in general, before the commencement of the battle.

With respect to Suibhne, the son of Colman Cuar, son of Cobh-  
thach,

to Drumiskin, which was a celebrated monastery, and where the ruins of a round tower still exist. Drumshallon (in the Irish spelling *Druim-Sealain*), is a very different place, not celebrated in history, or remarkable for any remains of antiquity.

n-Αραιδε, ιμραιτερ αγαινδ pe h-eaδ; o ταινιc in δλαι πολυαιμνεc  
 fulla rin φάιρ-ριυμ, πο λινγερταρ leiμ luτμαρ, λαν-έτρoμ, conaδ  
 ann πο φυρμιρταρ ap γλαν-αιγλινδ ρceιτ in cυpaδ ba comnepa  
 do; ocur πο φαemυρταρ in τ-ατh-leiμ, conaδ ann πο φυρμιρταρ  
 ap inδeoιn cεpδcομαpτaιz cιpίν caτbαιpρ in cυpaδ cedna; ciδ  
 τpαcτ nιp αιpιzεpταρ peιn epιυμ ic φυpmed παp, ζέp ba coρpαc  
 in caτaίp cοmηaιδι ap ap cινδεpταρ. Conaδ aιpe rin πο φοpбу-  
 таρ pυm aen cομαιpλι anδφοpαιδ, éciaλλαιδι, .i. oρuιm pe δαινιb,  
 ocur φοpсnum pe pιαδaιb, ocur compιτ pe ceατaιb, ocur imluτ pe  
 h-énaiб, ocur peip ι παpαιγib. Comδ aιpe rin, πο φυρμιρταρ in  
 τpep leiμ luτμαρ, λαν-έτρoμ, conaδ ann πο anυρταρ ap баpρ in  
 bile buaδa πο boι ap μιν-όpιbι in μuιzι, áιτ ι παbαδap φο-φлуaιz  
 ocur παndpαιγι pep n-Εpenn, ι comφeγaδ in caτa. Ro ζpécpaт  
 peιn ime-pιυm ap cach aipδ 'γα παicpιν δ'a cennaδ ocur da cιmpy-  
 γaδ 'pιν caτlaτap cedna; ip de rin pucpυm τpι τpen-peaδza  
 τinneanap δ'imγabail na h-ιpγaιλι, ocur ip é ταpла δó dul ι cenn  
 na caτh-λaιτpec cedna, pe μuipbell ocur pe mepαιδεcτ in μιτapαιδ;  
 ácτ cena nι talam do τaιδliυδ, ácτ ip ap φοpμηaιb pep ocur ap  
 cennaib caτbapρ πο cινδεaδ.

Τapла aιpe inδpεcτmι caic co coιτcenn ap Shuibne πα'n pamla-  
 rin, coρ ub é compaδ cach cυpaδ pe cειλι, na téιδ, na téιδ pep in  
 inap ópсumδaιz examail uaib, a φipυ, баp ιaτρun, γan τοzpaim  
 ocur γan τάρpαcαιn, .i. inap in aipδ-πιz h-ua Ainmipech πο bui uime  
 pιυm in λaιτε rin, ap na cιδnacul ó Domnall do Chongal, ocur ap  
 na cιδnacul o Chongal do Shuibne, do peip map φοpγler Suibne a  
 n-ιnaδ eli :

ba h-e guτ caс aen duine  
 do'n τ-φлуaγ déτla δaιτh,

na

° *Who however did not feel him.*—It was that lunatics are as light as feathers, and  
 the ancient belief in Ireland, and is still in can climb steeps and precipices like the  
 some of the wilder mountainous districts, Somnabulists.—See Buile Shuibhne, al-



thach, king of Dal Araidhe, let us treat of him for *another* while; when he was seized with this frantic fit, he made a supple, very light leap, and where he alighted was on the fine boss of the shield of the hero next him; and he made a second leap and perched on the vertex of the crest of the helmet of the same hero, who, however, did not feel him°, though the chair on which he rested was an uneasy one. Wherefore he came to an imbecile, irrational determination, namely, to turn his back on mankind, and to herd with deer, run along with the showers, and flee with the birds, and to feast in wildernesses. Accordingly he made a third active, very light leap, and perched on the top of the sacred tree which grew on the smooth surface of the plain, in which tree the inferior people and the debilitated of the men of Erin were seated, looking on at the battle. These screamed at him from every direction as they saw him, to press and drive him into the same battle again; and he in consequence made three furious bounces to shun the battle, but it happened that, *instead of avoiding it*, he went back into the same field of conflict, through the giddiness and imbecility of his hallucination; but it was not the earth he reached, but alighted on the shoulders of men and the tops of their helmets.

In this manner the attention and vigilance of all in general were fixed on Suibhne, so that the conversation of the heroes among each other was, "Let not," said they, "let not<sup>p</sup> the man with the wonderful gold-embroidered tunic pass from you without capture and revenge." He had the tunic of the monarch the grandson of Ainmire upon him on that day, which had been presented by Domhnall to Congal, and by Congal to Suibhne, as Suibhne *himself* testifies in another place:

"It was the saying of every one  
Of the valiant, beauteous host,

Permit

ready often alluded to.

να τέλο.—This verb is here repeated in

<sup>p</sup> *Let not, said they, let not.* — Να τέλο, both copies. The verb, particularly in the

na teit uair fá'n cael-muine,  
feap in inair maith.

ba móidi a muirbell ocur a mepuḡad miṡapaid cách da com-  
aitne fá'n cuma rin, ocur po boi rium ap in buaidpeḡ boḡba rin  
no co tucad ciṡh cruaid, mer cloḡ rneacṡa—d'inncomarṡa ármuig  
d'fepairb Epenh—ḡor ḡluairerṡar rium leir rin ciṡh rin, mar ḡac  
n-eacṡaid n-ármuigi ele, amail arberṡ Suibne in inad eli :

Rop é rin mo céḡ riṡ-ra,  
po pa luaṡ in riṡh,  
d'eaḡ urṡar na ḡoṡnaiḡe,  
ḡam-ra per in ciṡ.

Comḡ pe ḡelṡacṡ ocur pe ḡenḡechṡ po cinḡ comairli o rin  
amaṡ i cein po pa beo.

Ciḡ ṡraṡṡ, ḡer ba ḡainḡen ḡín-arrnḡa, ḡelḡ-pennaṡ cac airḡ  
ocur cac airṡill ḡo na cataib ceṡṡarḡa i ḡ-comṡaḡ, porṡat aiḡ-  
lenna, aimḡera, urṡairṡi, ap n-aṡcuma, a n-anṡad, ocur a n-ḡaiṡ-  
lenn n-ḡairṡiḡ ; ocur porṡat rceimelṡa, rṡainnerṡi, rṡiaṡ-bṡirṡi,  
ap n-a rṡailed, a leibenna línḡe, lebur-rṡiaṡh, ap na lan-bṡiriud.  
ḡeiriḡir ḡoib-rium ón, uair ba ciṡ-anṡad cuan-ṡraṡṡa calaid ḡan  
porṡad ḡan accairṡóit ap ṡrien-ṡeaṡairb ṡuaṡairḡi, ṡarṡ-ḡáithe  
ṡuairṡerṡairḡi in ṡalman, ḡár ab ainṡi rṡḡainṡi, rṡainḡṡi, rṡuaḡ-  
berṡa rṡer Eabṡairḡi, rṡarṡinḡur, amail aṡberṡ in rṡile :

Querṡar in ḡaeṡ a neap,  
rṡarṡinḡur aṡuaid ḡan ṡear,

rṡéperur

imperative mood, is, even in the modern vernacular Irish, often repeated for the sake of emphasis.

<sup>a</sup> *And it was by lunacy.*—Comḡ pe ḡel-  
ṡacṡ, &c.—Suibhne was, many years af-  
terwards, murdered at Tigh Moling, now

St. Mullin's, in the county of Carlow, by Mongan, the swineherd of St. Moling, and was interred with great honours in the church there, by the saint himself, who, it appears, had a great veneration for this royal lunatic. His eccentric adventures

Permit not to go from you to the dense shrubbery  
The man with the goodly tunic."

His giddiness and hallucination of imbecility became greater in consequence of all having thus recognized him, and he continued in this terrible confusion until a hard, quick shower of hailstones,—an omen of slaughter to the men of Erin,—began to fall, and with this shower he passed away like every bird of prey; as Suibhne said in another place:

"This was my first run,—  
Rapid was the flight,—  
The shot of the javelin expired  
For me with the shower."

And it was by lunacy<sup>a</sup> and imbecility he determined his counsels from that out as long as he lived.

To proceed. Though every part and division of both contending armies were solid, well-armed, bristly, their heroes and valiant spearmen were scattered, disarrayed, dispersed, and deformed; their lines of broad shields being broken through were scattered, disordered, and shattered. The reason was, there was then a shower-storm on the haven without shelter or harbour against the mighty squalls of the high, loud-howling north wind of the earth, which, in the copious, noble Hebrew language, is called by the appropriate name of Sabstindrus, as the poet says:

"Auestar is the southern wind,  
Sabstindrus the northern without doubt,

Steferus

are minutely detailed in a curious ancient Irish romance entitled *Buile Shuibhne*, i. e. Madness of Suibhne, which immediately follows the Battle of Magh Rath in Mac

Morissy's paper copy of this tale, which has been already so often referred to. The word *ḡealṡacṡ* is used to this day in the sense of *lunacy* or *madness*.



ῥτέφερur α νιαρ ζαν ḱáin,  
ulṣulanur 'n α comḱáil,

Ocur ḱin ῑor, ba mian-ḡlacad moḡad ar paḱḱ-plataib ῑoiṱ-  
nemla ῑiḱbaiḱi ḡa ῑollṛccad, .i. ῑorṛac, ocur ῑorṛccad, ocur  
ῑeṛḡ-diṛpacṱ na ῑéinned, ḡieṛacṱ, ocur ḡeoḡnad, ocur ḡṛṛad  
na n-ḡaircedac ic tennad ocur ic timḱellad na tren-ῑer. Ocur  
ḱin ba ḡṛoḱ-ḡieara ḡaibniḡe le h-orḱaib iomṱṛomaiḱ, ḡle-borḱa  
ḡabann ar ṱinḱib ṱaeb-ḱeṛḡa, ṱaḱleḱa ṱellaiḡ 'ḡá tren-ṱuar-  
ḡain, bṛorṱad, ocur bṛuairṛeac, ocur bṛacṱ-airleḱ na m-buiden;  
ṛeccad, ocur ṛluaiḡ-nearṱ, ocur ṛṛainṛeḱ na ṛluaiḡ ṛotal-borḱ,  
ic corṛnum, ocur ic congḡail, ocur ic comṛeaccad ar α ḱeli; conar  
airiḡ airḱ na airḱ-ṛiḡ comṱennṱa α ḱairac ḱo ḱomṛoiṱri α ḱeneoil,  
na ῑorṛeḡen ῑṛi-airme na aen-ḱimḱ ḱ'ṛacṛaibe α ῑialurα. Ocur  
ḱin ni mó ṛo moṱairḡeṱ caem-clanna curad ḱoḱaiḡ α ṛinnṛear  
na α ṛar-airḱeḱ ḡa ṛáruḡad; ocur ḡér b'iaṱṛide ann niṛ ḱét-  
ṛaiḡeṛṱar cabair na cuḡnómad α carac na α lan-airne 'ḡa laeḱ-  
airleḱ, ocur 'ḡa ῑorṛccad ocur 'ḡa ῑoḱbuḱ 'na ῑiaḱḱairi; uair ba  
h-uilliu ocur ba h-airḱṛiḡi le caḱ n-aen uairḱib α ῑeḱḱm ocur α  
eḱualanḡ boḱein ṛe ḱeṱḱṛi na ḱála ṛin, ná ῑeḱḱm ocur ῑorṛeḡen  
α ḱarac ḱo ḱumnuḡad, ná α ṱiḡeṛna ḱo ṱeṛarḡain.

Ciḱ ṱra acṱ, ni ḡnác ḱeṛb-ḡul ḡain ḱérḡuba, na iaḱṱad ḡan  
ῑorṛeḡen, na caṱ-ṛoi ḡan ḱṛó-linḱṱi. Ocur ḱin ṛob imḱa 'ṛa n-ṛḡail  
ṛin ῑuirme ῑaena, ῑoirṱḱide, ocur ḱṛonḡa ḱuairṛeḱa, ḱian-marḱṱa,  
ocur tren-ῑir ṱaeb-ḱiṛṛṱi, ṱiaṛcairṱi, ocur airiḡ uacṱmarα, ῑoḱ-  
baiḡṱi, ocur ṛceiṱḱ ṛcairiḡṱi, ṛcainnerṱa, ocur ṛleḡa ṛṛúb-ῑillṱi,  
ṛeam-lúrṱa, ocur claiḱme cairṱeḱa, cṛuairḱ-bṛiṛṱi; ocur ῑiaṛ-  
linṱi ῑuilḡe, ῑor-ḱeṛḡa ῑola, ocur ῑolṱ-ḡṛend ῑeinned ar ῑoluα-  
main,

<sup>r</sup> *Ulsulanus*.—Our author, or his inter-  
polator, is mistaken in supposing the names  
of the winds in the foregoing quatrain to  
be Hebrew; they are no more than cor-

ruptions of the names given by Pliny,  
Hist. Nat. l. ii. 47. “Auestar” is evi-  
dently *Auster*; “Sabstindrus” seems some  
disguised form of *Septentrio*; “Steferus”

Steferus the western without error,

And Ulsulanus<sup>r</sup> its corresponding *wind* (i. e. *the east*)."

And moreover, like the eagerness with which labourers grasp the feeble twigs of the forest wood in cutting them, was the stern, dark, intense wrath of the heroes, the exciting, slaughtering, and stirring up of the champions *on the one side*, pressing upon and surrounding the mighty men *on the other*. And like the rapid and violent exertion of smiths, mightily sledging the glowing iron masses of their furnaces, were the incitements, smiting and slaughtering of the troops; the firmness, the strength, and the snorting of the haughty-furious hosts, opposing, resisting, and viewing each other; so that neither chief nor arch-prince perceived the assistance of his friends, nor the nearness of his tribe, nor the oppression *suffered by* his own people, or any part of his relatives. Neither did the fair sons of heroes perceive the difficulties of their fathers or grandfathers while being oppressed, nor did they mind to aid or assist their friends or intimate acquaintances, while being heroically slaughtered, hacked, and cut down in their presence; for each of them deemed his own exertion and suffering during the violence of that action too extensive and vast, to think of the struggle or suffering of his friends, or to protect his lord.

Howbeit, true weeping does not usually occur without tearful sorrow, nor groaning without violence, nor a battle-field without floods of blood. And accordingly many were the feeble, lacerated troops, the horribly-slaughtered bands; mighty men side-mangled, prostrated; haughty chieftains hewn down; shields cleft and scattered; spears warped and rivet-bent; warlike swords hard-broken; rapid streams of red-blood flowing; and the hair of heroes<sup>s</sup> flying and hovering in

is *Zephyrus*; and "Ulsulanus," the east wind, is obviously identical with Pliny's

*Subsolanus*. The ignorance of transcribers,

rather than of the author, is probably the source of these corruptions.

<sup>s</sup> *The hair of heroes*. — See the account

main, co nár ba léir lepbairé laramain, laindeirda, lan-fair-ring  
in aeoir uairtib, pe h-imað folc ocuṛ fad ocuṛ fonnfaid uath-  
beppéa fad-b-cailti an-aicnid, ar na n-ur-togbail do cennaib  
cupað ocuṛ caémileð; conað h-e rin aobair d'ár fararpari fuað-  
nell foirtóide, fir-doréa, d'ár ceileð in cleití coitcenn clit-fairring  
céctarða or a cenduib; ocuṛ gér b'iat fonn-celtra folc-glara,  
per-dluirí in talman fa traigtib, ni lugu ro lan-celit pe h-imað  
na n-ar ocuṛ na n-il-écht ina córraéaib cupað-airlig i cenn a  
céli.

Ro b'é airð-mer ocuṛ innfamaíl a n-eiceṛ ocuṛ a n-olloman  
ar écorc in armuige rin, gori b'étréoir, ocuṛ gur b'anforuṛta do  
macaib ocuṛ do min-dainib céimnuḡað caé airði ocuṛ caé inaid a  
tarla tiug ocuṛ tromlaé in airlig ocuṛ in armuige i cenn a céli.  
Nir b'ingnað imorria d'écrib an t-airð-mer rin, cid forbann le  
riallaé a éirteéta a fuigell; ar ba rrué-aibne rilteéa, raeb-diana  
caé clair ocuṛ caé clad-etriḡe compeid fa córaib na cupað, ocuṛ  
ba rpar-linnití fuiligi, fir-domine caé fán ocuṛ caé forað-glenn  
roð-glair for-leathan fuilí.

Cid tra aét, do baðair fáidi foillrigéti fir, ocuṛ foirne foétaiḡti  
ocuṛ fiaðhairí cóntaráirda, cunnatabarbach, pe fad ocuṛ pe n-a  
fir-éruar ro cótaigret na cupaid céctarða, gan clód gan cum-  
ruḡað pe céli, ir in cat-laéair. Comid aipe rin rob inderb, ocuṛ  
rob amairreé fairtine a fellrum, ocuṛ a fír-eolach, do dheim  
uib do leit fo leit, ar n-diultað, ocuṛ ar n-diéridein dóib ar a  
n-diabul-céirdaib draidééta bodein, pe peccað ocuṛ pe fir-deluḡað  
na rluag agaid in agaid ir in imarḡail; co ná raibí 'gá fáidib  
ocuṛ 'gá fír-eoláib aét a peittem ocuṛ a fupnaidí, co fertair  
ca drem uib ar a toirnneped, ocuṛ ar a tairnneped turcairéti ocuṛ

toicéti

of the profusion of human hair which is  
said to have been cut off the heroes in the  
Battle of Clontarf, in Dublin Penny Jour.,

vol. i. p. 136. The ancient Irish wore their  
hair flowing on the shoulders, so that it may  
have been cut off by the sword in battle.



in the air, so that the broad, bright, brilliant lamp of heaven over them was invisible with the quantity of hair, scalps, and beards cut off and raised up off the heads of heroes and warriors. Wherefore a dark and gloomy cloud was produced, by which the universal, expansive welkin over the heads of both *armies* was concealed; and as to the green-haired, close-grassy carpets of the earth under their feet, they were not less concealed by the immensity of the slain and the numberless victims in litters of dire slaughter over each other.

The estimate and comparison made by their poets and ollaves of the appearance of this slaughter were, that in every spot and place where the thick and prodigiousness of this carnage and slaughter had occurred, it was impossible for boys and small men to pass. This great estimation *made* by the poets, though hyperbolical to a hero's hearing it sounds, was not to be wondered at, for every pit and furrow were flowing dire-rapid rivers under the feet of the champions, and every declivity and green-sodded wide glen were deep pools of blood under them.

In the mean time the soothsayers, the revealers of knowledge, and those who had delivered predictions, were contradictory and doubtful, in consequence of the length of time and stubbornness with which the heroes on both sides maintained the field without yielding or giving way on either side. Wherefore the predictions of their philosophers and wise men became uncertain and doubtful to some of them on either side, they having renounced and disbelieved their own demoniacal sciences of magic, in consequence of the incessant successive rallyings and dispersions of the forces on either side in the contest; so that their diviners and wise men could do no more than remain in a state of suspense and indecision, until they should learn on which party the success and prosperity of the battle would descend

τοις ἐτι να η-ḡλιαδ; ocup din po pamaigped in bé níth-ḡubać Néit  
α neipt-ḡρίγα.

Imthupa ceitpi mac Eeachach buidi, imraitpe againd pe head  
eli. Rucpat dá puatap deppenaigti déc pa catap na cuicedac,  
po maidpet ocup po maibpat cét caća cat-laitpeć, map forḡler  
Dubdiaḡ Orai :

Do éuadap tpep in top taidleć

pa do dec,

do maibpat do pluag na caem-pep

da ced déc.

Αηpat ip in ipḡail itip ḡappaḡaib ḡailian, ap cinned caća  
puathair. Ot concatap cethpail laech-airpech do Laiḡnib eachpail  
na η-Albanach ic comáipleć caic, .i. Amlaib Uallach, piḡ Aća  
Cliat, ocup Cairppi Crom, piḡ Laiḡpi Laiḡen, ocup Aed Airḡneć,  
piḡ O Ceimpeilaiḡ, ocup Ailill Cedach, piḡ O Pailḡi, po iadpat

in

<sup>t</sup> *The battle-terrific Beneit.*—*De nić-ḡu-*  
*bać Neit.*—She was the Bellona of the  
ancient Irish. In Mac Morissy's copy she  
is called an be ḡab-uicneḡ, and P. Connell  
explains it in the margin, the Goddess of  
War.

<sup>u</sup> *The troops of the Gailians.*—*ḡappa-*  
*ḡaib ḡailian.*—*Gailian* is an ancient  
name of Leinster.—See O'Flaherty's *Ogy-*  
*gia*, and Duald Mac Firbis's *Genealogical*  
*Book*.

<sup>v</sup> *Amlaibh Uallach, king of Ath Cliath,*—  
i. e. of Dublin. This shows that the pre-  
sent account of the Battle of Magh Rath  
was written many centuries after it was  
fought, for Amhlaibh is a Danish name  
which the ancient Irish had not in use

among them till they intermarried with  
the Danes in the eighth or ninth century.  
The writer, evidently without observing  
the anachronism, had in view one of the  
Amlaffs or Anlaffs, who were Danish kings  
of Dublin some centuries after the year  
637 or 638, when this battle was fought.  
The Irish had the name Amhalgaidh from  
the earliest period of their history, but  
this, though now Anglicised Awley, and  
possibly of cognate origin with the Dano-  
Irish Amhlaibh, Anlaf, Amlaff, Olaf, or  
Awley, is not identical with it.

<sup>w</sup> *Cairbre Crom, king of Laighis, in Lein-*  
*ster.*—Laighis or Laoighis, which is Lati-  
nised Lagisia and Anglicised Leis and Leix,  
is a territory in the present Queen's county;

and tarry, and which of them the battle-terrific Bencit<sup>r</sup> would more inspire with her vigors.

With respect to the four sons of Eochaidh Buidhe, we shall treat of them for another while. They made twelve remarkable rushes into the battalions of the provincialists, and defeated and slew one hundred *persons* in every battle-place, as Dubhdiadh the druid testifies :

“ They passed through the splendid army  
Twelve times,  
And slew of the host of the fair men  
Twelve hundred.”

After completing these onslaughts they stopped in the conflict among the troops of the Gailians<sup>u</sup>. Four of the heroic chieftains of Leinster, namely, Amlilaibh Uallach [i. e. *the Haughty*], king of Ath Cliath<sup>v</sup>, Cairbre Crom, king of Laighis, in Leinster<sup>w</sup>, Aedh Airgnech, king of Ui Ceinnselach<sup>x</sup>, and Ailill Cedach, king of Ui Failghe<sup>y</sup>, perceiving

but it is not co-extensive with that county, as generally supposed by modern Irish topographers, for Laighis comprised no portion of the barony of Upper Ossory, nor of the baronies of Tinnahinch or Portnahinch, and scarcely any of the barony of Slievemargy.

<sup>x</sup> *Aedh Airgnech, king of h-Ui Ceinnsellaigh.*—For an account of the extent of this territory see Circuit of Muirchertach Mac Neill, p. 36.

<sup>y</sup> *Ailill Cedach, king of O'Failghe.*—It is stated in *Buile Shuibhne* that this Ailill was slain in the Battle of Magh Rath by Suibhne Geilt. O'Failghe, which is Latinised Ofalia and Ophalia, and Anglicised

Offaly and Ophaley, is a territory not entirely in the present King's County, as is generally assumed by modern Irish topographers, but situated partly in that county and partly in the county of Kildare and the Queen's County. It is generally supposed that in the reign of Philip and Mary the territory of Leix was formed into the Queen's County, and that of Ophaley into the King's County; but this is a very great error, for there is nearly as much of Ophaley included in the Queen's as there is in the King's County, and besides, the baronies of Garrycastle, Ballycowan, Fercal, Clonlish, and Ballybritt, in the latter county, were never included



in ceṭṛap cupað rin upnarc imḡona ap óḡ-riḡraio Alban, ḡup  
 ciṛṛṛat caeḡað cupað caḡa rin co n-a ṛoiṛnoib 'na ṛiaḡnaioṛi. Níṛ  
 maiṛpet meic Eacḡach a n-anḡala do'n céḡ ṛuaṡap cupað rin;  
 ceṛt ḡabaiṛ Congal Caiṛṛi 'ṛ in comlunḡ; ḡluṡaiḡiṛ Domnall in  
 iṛḡal ap Amlaib; ṛannṡaiḡiṛ Suibne in imḡuin ṛe Ailell; ṛo  
 oṛḡṛat in ḡa Aed a n-imḡualad. Ropṛat comḡíḡalta a cneada  
 ap a céli oḡṡap aipeḡ na h-imlaio, ḡup maiḡpet meic Eacḡach  
 aipeḡur coṛcaiṛ na caṡ-laiṡṛeḡ, amaíl aṛḡeṛt in ṛile:

Ṣoṛcaiṛ Aed Aiṛḡnech imne  
 la h-Aed mac Eacḡach ḡuide,  
 ṛe Suibne ṛluagach 'ṛ in caṡ  
 i toṛcaiṛ Ailell Céḡach.

Caiṛṛi, ṛiḡ Laiḡi na lenn,  
 i toṛcaiṛ ṛe Congal Menḡ,  
 ṛe Domnall m-ḡṛeac co n-aíne  
 toṛcaiṛ Amlaib imṛaile.

Cio ṡṛaḡṡ, níṛ meṛa ocur níṛ miḡlaḡu meirneḡ ocur moṛ-  
 ḡniṛṛað maiḡne ḡṛeḡ-ḡeṛḡi Domnaill, mic Aedḡa, mic Ainmipeḡ,  
 ic ḡiḡail éneḡ in ceṡṛaiṛ rin ap Ullṡaib ocur ap allmaṛcaib, .i.  
 Feṛḡur, ocur Aenḡur, Ailell, ocur Colḡu, ocur Conall a coman-  
 manna: ap m-buaḡuḡað caḡa báipe, ocur ap maiḡem caḡa móṛ-  
 coṛcaiṛ, ocur ap cinḡeḡ caḡa caṡ-ṛuaṡḡaiṛ do macaib aipḡ-ṛiḡ  
 Eṛenn, do comṛaiceṛt, cenn i cenn, ocur ceirṡe meic ṛiḡ Alban.  
 Ro ṛaiḡṛet ocur ṛo ṛannṡaiḡṛet ṛeiriṛi ṛoinemaíl do na clann-  
 maicnoib rin a celi, .i. Congal, ocur Suibne, ocur Aed, ṡṛi meic  
 Eacḡach ḡuiḡi, Ailell, ocur Colḡu, ocur Conall, ṡṛi meic Domnaill.

Níṛ

in the ancient Ophaley. This territory,  
 which is very famous in Irish history,  
 comprised the baronies of Upper and  
 Lower Ophaley, in the county of Kildare,

those of Portnahinch and Tinnahinch, in  
 the Queen's County, and that portion of  
 the King's County included in the dioceses  
 of Kildare and Leighlin.

ceiving these sallies of the Albanachs slaughtering the people, they closed a wounding circle upon the young princes of Alba, so that each of them cut down fifty heroes with their forces in their presence. The sons of Eochaidh did not forgive them their enmity for this first heroic onslaught. Congal attacked Cairbre in the combat; Domhnall pressed the conflict on Amhlaibh; Suibhne coveted to contend with Ailill, and the two Aedhs longed to come to blows. These eight chiefs of combat inflicted wounds with equal vengeance on one another, and the sons of Eochaidh gained the victory of the battle-place, as the poet says :

“Aedh Airgnech was slain no doubt  
 By Aedh, the son of Eochaidh Buidhe;  
 By Suibhne, the populous in the strife,  
 Ailill Cedach was slain.  
 Cairbre, king of Laighis of tunics<sup>2</sup>  
 Was slain by Congal Menn;  
 By Domhnall Brec with expertness  
 Was Amlaibh, the mariner, slain.”

Howbeit, the courage and great deeds of the blooming-faced sons of Domhnall, son of Aedh, son of Ainmire, were not the worse or the more cowardly in revenging the wounds [*deaths*] of these four on the Ultonians and foreigners, viz., Fergus, Aengus, Ailell, Colgu, and Conall by name. After every *other* goal had been won, every great triumph gained, and every battle-onset accomplished by these sons of the monarch of Erin, they and the four sons of the king of Alba fought hand to hand. Six of these puissant sons coveted and sought each other, viz., Congal, Suibhne, and Aedh, three of the sons of Eochaidh Buidhe, and Ailell, Colgu, and Conall, three of the sons of

<sup>2</sup> *King of Laighis of tunics.* — In the paper copy the reading is Cairbre, pīg Laoighis of *swords*,” but this, though it makes very good sense, does not appear as correct as the reading in the vellum copy as

Nir ba h-eirledac in imairiuc rin, uair ba comdicra a compac,  
 ocur ba comtrom comadair a comlonn; uair ba comduthcura  
 comceneoil itir Eriinn ocur Albain cuingeda caema, craeb-uairli,  
 cadair in comlaind rin ocur in compaic.

Cid tracht nir b'airtem aipec itir flaitib ic pleo-ol orru a  
 h-airli na h-imlaide rin, act ba mear maicne itir marbaib, ar  
 n-a mudugad, ar na comtuirim pe celí, amail arbert in fili :

Ceirte meic Echech buidi,  
 cuig meic Domnaill, nig Daire,  
 debaid po orbraðar de,  
 ot concadair a ceile.

Seiriur dib-rin forum ngle,  
 po marbraðar a ceile,  
 Aed, Suibne, Congal na clann,  
 Ailell, Colgu ocur Conall.

Tuirtecta in trír nar marbad do'n maicne rin, .i. Feriur  
 ocur Aengur, da mac Domnaill, ocur Domnall breac, mac Ech-  
 ach buidi. Act cena, po b'incompac ekein d'Feriur no d'Aengur,  
 ocur pob' forlann debaid na deri derbraðar 'n-a agaid a aenur;  
 dáig po trachtat ocur po toirnerar Domnall, gur damair in  
 t-óg-mac a urgabail; co n-ebairt a breit 'na beðaid ar faeram  
 na plata, ocur a atcur ar h-ua n-Ainmirec. Ocur do rindeat nir  
 nar do paidiurtar; ocur rucad h-e d'innraigid aird-nig Erienn,  
 gura arploind a rialar 'n a riadairi, .i. Colum Cilli, mac Feid-  
 limid, d'oilemain a athar, .i. Echaid buidi, mac Aedain, amail  
 arbert in fili :

Aengur ir Feriur co bect  
 po gabratar Domnall brecc,

co

given above in the text, because the rhyme perfect. Na lenn is translated *togarum* by  
 with men or meann would not be so Colgan in *Trias Thaum.* p. 225, col. 1.



of Domhnall. This was not a soft contest, for their fight was equally sanguine and their conflict equally powerful and creditable ; for the comely, free-born, honourable heroes of this conflict and combat were of equally noble descent both of Erin and of Alba.

Howbeit, it was not the reckoning of chiefs among princes at a banquet was *to be made* on them after this conflict, but they were estimated as youths among the dead, for they were slain and fell mutually by one another, as the poet says :

“The four sons of Eochaidh Buidhe,  
 The five sons of Domhnall, king of Daire,  
 Coveted to come to single combat  
 When they beheld each other.  
 Six of these of bright achievements  
*Mutually* slew each other,  
 Aedh, Suibhne, Congal of thrusts,  
 Ailell, Colgu, and Conall.”

With respect to the three of these sons who were not slain, viz., Fergus and Aengus, the two sons of king Domhnall, and Domhnall Brec, the son of Eochaidh Buidhe, the latter was fit to contend with either Fergus or Aengus *singly*, but it was too much to have the two brothers against him alone ; and they subdued and vanquished him, and that youthful warrior suffered himself to be taken prisoner ; and he requested that he might be brought alive under the mercy of the king, and to be handed over to the disposal of the grandson of Ainnirech. This was done accordingly as he had requested : he was conveyed to the monarch of Erin, before whom he pointed out his friendship with his family, viz., that Colum Cille, the son of Feidhlimidh, had fostered his father, Eochaidh Buidhe, the son of Aedan, as the poet says :

“Aengus and Fergus expertly  
 Captured Domhnall Brec,

And

co tucpat mac Echach uill  
 'n a bethaid i laim Domnaill.  
 Bliadain do i laim Domnaill dein,  
 co tάνic Eochaid d'á peir,  
 gur leic Domnall,—garḡ a gluind,—  
 a mac do ḡalta Colum.

Ciḡ tracht, map do cūalaid Congal Claen cat-puaḡar clainḡi  
 Eachach d'fopḡibad, ba lonn ocur ba lorcad le Congal ceitpe  
 uaitne oipḡraca oipeḡair Alban d'fopḡḡeas ar mḡaib a eniḡ;  
 comḡ aipe rin po clireḡtar Congal fá na catḡaib map clireḡ fiaḡ-  
 mil fuath-rḡasḡach, fomḡrda fairḡi fa murbrucḡaib monḡ-puaḡa  
 madmannacha min-ḡirc mor-mara. Ro leanḡat luḡt a pḡtmḡ  
 ocur a imḡeaḡla Congal do cḡmpaigḡib cupad ocur cat-miled  
 Ulad ocur allmarac, fa Conan Rod, mac riḡ ḡpetan, ocur fá'n  
 caḡḡait cat-miled co n-iaḡanḡ blocaib Ulltachḡa acu, map do  
 can Congal in inad eli :

Atú-ḡa caḡḡait pḡr pḡnd,  
 co n-arm cupad of a cinḡ,  
 ic ḡiḡail m'olc ip mo cḡnead,  
 ocur blocḡ pḡ cac aen pḡr.

Cuarḡaigḡi Congal cḡiplac in catḡa moir ar a medon, ic toḡa  
 triath itir tren-pḡraib, ocur ic aitne aipḡ-riḡ itir anḡaḡaib, ic  
 pluas-ḡiḡlaim na pḡer-clanḡ po-cḡneoil itir na pluasḡaib, cumad  
 ar cḡḡnaḡaib in catḡa po caitḡed ḡum cḡt-ḡrinne a pḡrḡi, ocur a  
 enḡnuma, ic comḡiḡail a cḡnead ar cac, gur ob eas aipḡmḡt uḡḡair  
 co náḡ pḡḡaib aipeḡt, na aicme, na aipḡ-cineḡ d'pḡraib Epenn uile  
 ḡan epḡaid ocur ḡan accaine ecḡta aipḡḡ no aipḡ-riḡ, ic comḡi-  
 ḡail clainḡi Eachach opḡaib. Acḡ cḡna, nḡi tḡpḡicḡeat tḡḡlac a  
 tḡpḡacḡta Congal ip in catḡroin, acḡ tarḡm-cloḡta in tḡḡḡḡair ic  
 báḡud

And delivered that son of the great Eochaidh  
Alive into the hands of Domhnall.

He was a year in the hands of bold Domhnall,  
Until Eochaidh came to submit to him,  
So that Domhnall of fierce deed  
Gave up his son to Columb's foster-child."

Now when Congal Claen had heard that the sons of Eochaidh were cut off, it was grief and burning to him that the four illustrious pillars of the renown of Alba should have been destroyed while under his own protection. Wherefore he rushed through the battalions as a furious sea-monster plunges at red-finned retreating small fish of the great sea. His attendants and defenders, *who were* of the choicest of the heroes and warriors of the Ultonians and foreigners, followed Congal under the command of Conan Rod, son of the king of Britain, having Ultonian iron blocks, as Congal said in another place :

"I had fifty fair men,  
With heroic weapons over them,  
Revenging my evils and my wounds,  
And a block with every one man."

Congal scanned the great host from its centre to its borders, selecting the leaders from among heroes, and marking the arch-chieftains among soldiers, picking the free-born nobility from among the hosts, so that it might be on the chieftains of the army he would expend the first paroxysm of his rage and valour in revenging his wounds on them all; and authors recount that he did not leave a party or tribe of the great tribes of the men of Erin without a loss, or without having to bewail the death of a chief or arch-prince, in avenging the sons of Eochaidh upon them. Howbeit, the attendants of Congal in this sally did not abandon him, but the superior renown



βάουδ α m-βλαιδι, uairi éct i fáil riḡ a ruideleḡ, amail arberc in  
fíli :

Éct i fáil riḡ m tarba  
do églacáib tren-calma,  
ar na riḡaib for ro deað;  
bir a nor ḡen ḡob lan-éað.

Iḡ deirmipecht dorein comriḡail Congail ocur Conain com-  
mriaiṡer a n-deirnat a n-dír amail arberc in fíle :

Ḥac ar marbadur maraen,  
Conán iḡ Congal Claen,  
ar Chongal ainmniḡṡer rin,  
cuio Chonáin do'n cóimioḡail.

No ḡor éuit Conan calma,  
mac riḡ ḡrietan brat-aíḡra,  
re Congal Claen noḡ ar bean  
ro mac riḡ na laeḡ lonn-meḡ.

Comio aipe rin ro epiḡ iménuṡ Congail re Conan, fa méo ro  
marbuṡtar do riḡriao Erienn ina riadnaiṡi, ocur ḡan díl a riainṡi  
do tarraḡtain d'á tren-ḡeṡaib re cleṡ-ḡaeḡaib Conain ic uṡ-  
ḡclaiḡi ar a uḡṡ; ḡur ḡuaḡaiṡ Congal do Chonan ceim do cúṡadaib  
Connaḡṡ ocur co tuacáib Temṡa, co m-beṡed rum a báipe fa  
tren-ḡeṡaib in Tuaiṡciṡṡ; 'uairi níṡ liṡ leiṡ comad aen aipeṡ ar  
ṡein ocur ar pennoḡ mar Conan iḡ in caṡ-laṡaiṡ, amail arberc  
Flann fíli :

Arberc Congal iméiḡ uaim,  
a Chonain Ruio co ró buaid !

ni

<sup>a</sup> This quatrain is supplied from Mac Morissy's copy, p. 97. that there had been other accounts of the Battle of Magh Rath, written before the

<sup>b</sup> *Flann, the poet*.—This quotation shows present story was drawn up, and that the

of royalty eclipsed their fame, for an achievement performed in the presence of a king is his inherent right, as the poet says :

“An achievement with a king is of no avail  
 To his mighty, brave attendants,  
 To the kings it will be attributed ;  
 It is the custom, although not by full consent<sup>a</sup>.”

An illustration of this was the joint battle of Congal and Conan : what both achieved is reported of one, as the poet says :

“What both together slew,  
 Conan and Congal Claen,  
 To Congal is attributed,  
 Conan’s part of the conflict *as well as his own*.  
 Until the brave Conan fell,  
 The son of the renowned king of Britain,  
 Congal Claen was not touched  
 By the great son of a king or a puissant hero.”

Wherefore Congal’s jealousy with Conan arose in consequence of the great number of the chieftains of Erin he had slain, without leaving him as much as would satisfy his thirst for slaughter, such was the bravery of Conan in casting with his edged weapons from before his [*Congal’s*] breast ; so that Congal ordered Conan to advance to the heroes of Connaught and the tribes of Tara, that he himself might display his valour among the mighty men of the north ; for he did not like that his own achievements on that battle-field should be related in conjunction with those of such a hero as Conan, as the poet Flann<sup>b</sup> says :

“Congal said, depart from me  
 O Conan Rod of great triumph !

There

writer availed himself of older writings, largely on his own imagination for fictitious incidents to fill up his descriptions.

m uil 'r in caṭ, a laíc luind !  
 aṭ peidm aen duine aḡuinn.  
 Luind Conan fa pluaz Connaṭ,  
 ocur Tempa na trom-alt,  
 do luind Congal, ḡarḡ a ḡluind,  
 fa pluaz compamach Conaill.

Imthura Conain, ar n-deaðail pe Congal po compairpeṭ ceat-  
 par aipeṭ do mḡaib Connaṭ pe Conan, .i. Suibne, mac Caṭail  
 Choppaig, mḡ h-Ua Fiacrach, ocur Aed breacc, mḡ longporṭaṭ  
 Luigne, ocur Aed Allan, mḡ Meaða Síuil, ocur Aed buidneṭ, mḡ  
 h-Ua Maine. Cid traṭ do poṭpaṭar in ceṭpar rin do cuindṛleo  
 Conain, mar poḡler in t-uḡṭar :

Mac Caṭail Choppaig, Suibne,  
 ocur Aed breac, mḡ Luigne,  
 Aed Allan, Aed buidneṭ ban,  
 do poṭpaṭar la Conan.

Congal

<sup>c</sup> *Suibhne, king of h-Ui Fiachrach.*—  
 h-Ui Fiachrach is the name of a territory  
 in the south of the county of Galway,  
 which O'Flaherty says is co-extensive with  
 the present barony of Kiltartan, but it  
 can be proved from the most authentic  
 topographical evidences, that before the  
 De Burgo's of Clanrickard had dismem-  
 bered the original Irish territories of this  
 county, h-Ui Fiachrach was exactly co-  
 extensive with the diocese of Kilmac-  
 duagh, as laid down on Beaufort's Ecclesi-  
 astical Map of Ireland. After the esta-  
 blishment of surnames the chiefs of this  
 territory were the O'Clerys, O'Heynes,  
 O'Shaughnessys, and Mac Gillakellys, of

whom, in the later ages, the O'Heynes  
 and O'Shaughnessys were by far the most  
 distinguished.

<sup>d</sup> *Aedh Breac, king of Luigne.*—The an-  
 cient territory of Luigne is co-extensive  
 with the present barony of Leyny, in the  
 county of Sligo, in which the name is still  
 preserved. After the establishment of sur-  
 names the O'Haras, who are of Momonian  
 origin, being descended from Tadhg, son  
 of Cian, son of Olioll Olum, were the chiefs  
 of this territory.

<sup>e</sup> *Aedh Allan, king of Meadha Siuil.*—  
 The territory of Meadha Siuil, otherwise  
 called Magh Siuil, and Magh Seola, and  
 the inhabitants Ui Briuin Seola, was



There is not in the battle, O mighty hero !  
 But work for one man of us.  
 Conan went to the forces of Connaught  
 And of Tara of the heavy deeds,  
 And Congal of fierce actions  
 To the valiant forces of Conall."

As for Conan, after his having separated from Congal four chieftains of the Connacians engaged with him, viz., Suibhne, son of Cathal Corrach, king of the Hy-Fiachrach<sup>c</sup>, Aedh Brec, king of Luighne<sup>d</sup> of fortifications, Aedh Allan, king of Meadha Siuil<sup>e</sup>, and Aedh, of numerous hosts, king of Hy-Maine<sup>f</sup>, and these four fell by the brave conflict of Conan, as the author testifies :

"The son of Cathal Corrach, Suibhne,  
 And Aedh Brec, king of Luighne,  
 Aedh Allan, Aedh Ban, of numerous hosts,  
 Were slain by Conan."

Congal

nearly co-extensive with the barony of Clare, in the county of Galway. It extended from Lough Corrib to the conspicuous hill of Knockmea, at Castle Hackett, and from Clarinbridge to the north boundary of the parish of Donaghpatrick. This was the original country of the O'Flahertys, before they were driven across Lough Corrib into the mountains of Connamara and Dealbhna Tire da Loch, by the De Burgo's of Clanrickard.

<sup>f</sup> *Aedh, . . . . . king of Hy-Maine.* — The exact boundaries of the territory of h-Ui Maine are described in O'Dugan's Topographical Poem, and in a MS. pre-

served in the Library of Trinity College, Dublin (H. 3. 18. p. 412.), but it would be too tedious to give them here. It extended, according to these authorities, from the hill of Meadha Siuil, now Knockmea, near Castle Hackett, in the county of Galway, to Lough Ree, in the Shannon, and from Athenry, in the same county, to the boundary of Thomond. But after the Clanrickard Burkes had dismembered the ancient territories of this part of Connaught, the territory of Ui Maine was much circumscribed in its limits, and varied in extent, according to the success or misfortune of its chief, O'Kelly.

Congal impaitep pe h-eaḁ eli. Cindip Congal ceim co cupaḁaib corḁamaḁa Conaill, uair ip ppiu ba h-uilliu a pepg ocur a aininne, ocur ip doib ba mó a mipeḁe ocur a miduḁpaḁt. Cio tpaḁt, geprat epuinne, epoda, comḁepa, ocur geprat cepḁa, copaiḁti, comapḁa cimpa ocur caḁ-imli caḁa corḁamais Conaill ap cind Congail, poprat epitḁaigti, clepamach, ocur poprat pcutḁa, pcailteḁa, pcénmāpa uile iaḁ-piḁe ap cumapc do Congal ap tpen-pepaib in Tuaircipḁ; ḁop tḁcapḁaḁa tapb-ḁoḁnaḁ tḁuḁaḁ, topḁ-buillech Topaiḁ, .i. Conall, mac baḁḁain, mic Ninḁeḁa, mic Pḁpḁura Cenḁpoda, mic Conaill ḁulban, mic Neill Noi-ḁiallaiḁ, o Thulaḁ, ḁaḁi, ocur o tpaḁt-popḁaib Topaiḁe iaḁ tuaircepḁ. Ip ann pin po cindḁepḁop Conall ceim cupaḁo i ḁ-cepḁ aḁaḁ Congail, do topḁ-neam a tḁpetain, ocur ḁ'ipliuḁaḁ a uabaip, ocur do ḁorḁam ocur do ḁoḁaip clainḁi corḁamaisi Conaill, ap ḁongalaib ḁompepḁe Congail. Cio pil ann tpa, o do comḁaicepḁ in ḁa ḁuinḁiḁ caḁa pin uḁt pe h-uḁt, ocur aḁaḁ in aḁaḁ, po aḁḁuipḁet ḁa upḁup im-poiḁci, pip-ḁipḁe, epurpu, ḁup bo cḁep-buailde, comḁuiḁe do ḁenḁaib na ḁ-cpaipech a ḁ-collaib na caḁ-mileḁ, ocur ḁurpat pḁiḁliḁ, paḁa, puilde, pip-lebpa popḁaḁa pip-laeḁ cḁoinn-aimḁa, comḁipḁe na caḁ-cpaipeḁ comḁaic pin, ap na com-inḁpma a cuppaib a ceile; iaḁ pin tpa po ḁinneḁaḁ Conall popḁaḁo ceime tap conaip co Congal ḁ'a epḁḁnaḁmed, ocur ḁ'a upḁabail, tap a apmaib ocur tap a ilpaḁbpaib, oip ip e po cepḁaḁepḁaḁ Conall naḁ ab aḁḁep inḁona ocur naḁ b'oiḁḁep imbuailde do a ḁalta do [ḁabaiḁḁ ap n-a] ḁileiḁip no ap n-a ḁiḁḁenḁaḁ co ḁomnall. Conaḁ iaḁom po iaḁ ocur po upḁḁaḁmupḁaḁa conclanna epuaḁe, corḁḁaḁmanaḁa cupaḁo

<sup>g</sup> *Tulach Dathi* was the ancient name of a hill in the barony of Kilmacrenan, in the county of Donegal. It is probably the place now called Tullaghobegly.

<sup>h</sup> *Various sharp weapons*, in Irish *il-paḁbpaib*, a word compounded of *il*, which in composition has the force of the Latin *multus* or the Greek *πολυς*, and *paḁbpa*,

Congal shall be treated off for another while. Congal advanced to the defensive heroes of the Cinel Conaill, for against them his anger and animosity were mostly directed, and for them he cherished most malice and hatred. And though the borders and outskirts of the Cinel Conaill were consolidated, brave, and well-arrayed, adjusted, adapted, and equally high to meet Congal, they were all shaken, dislodged, scattered, and terror-stricken by the mighty onslaught which Congal made on these heroes of the north; until the greedy, heavy-blowed, robustic chieftain of Tory, namely, Conall, the son of Baedan, son of Ninnidh, son of Fergus Cennfoda, son of Conall Gulban, son of Niall of the Nine Hostages, of Tulach Dathi<sup>g</sup>, and of the northern ports of Tory opposed him. Then Conall took the step of a hero against Congal to restrain his fury, and to humble his pride, and to protect and assist the defensive race of Conall against his furious attacks. When these two warlike champions had come breast to breast and face to face, they made two close straight-aimed thrusts at each other, so that they buried the heads of their spears in each other's heroic bodies, and so that the trusty, long, bloody, heroic, straight shafts of these battle-fighting spears were mutually socketed in each other's bodies. After this Conall decided to take a step beyond the boundary to Congal to grasp him about and hold him outside his arms and various sharp weapons<sup>h</sup>, for Conall thought that it would be no triumph of contest or becoming victory in him to present his foster-son beheaded or incurable to *king* Domhnall. Wherefore, he twined his arms in hard-gripping heroic grasps around the body and shoulders

which literally signifies the edge of any weapon, and figuratively the weapon itself. It appears from Magrath's Wars of Thomond, of which there is a MS. in the Library of the Royal Irish Academy, that

the weapons with which an Irish chief was armed in the year 1309, were a dagger, a sword hung from his belt, a dart which he carried in his right hand, and a spear or lance which he bore in his left.



cupað tap corpp ocur tap cneþ-þorimnaib Congail. Þo'n cuma cedna do Congal Claen, iaðar ocur uprñaðmair na glac-doioi garða, gairðige, geg-ðirge gairced, tap corpp ocur tap cneap, ocur tap þorimnaib Conaill, ocur tucpatar cuppa calma, comnerpa, coim-dicpa d'a ceile, ocur craitæd neim-meirpneð do poðgail potpen, ocur do paenpaðais po calma apoile, gup bo taprgi tpic, talcap, tapb-tnuðac, trenngleca gac cpaðað cupað, comðer comþinte cuipr ocur cneþ cpioðþailme gac celg, ocur corpp, ocur cupað-gleca do cuipetar pe ceile; go m-ba pamalta pe paeb-poiðlen pap-muillinn ap rip-bleið imnape, ocur impið, ocur imtimcellað na cupað ap a ceile. Coná po rgupped do'n tpeaðan, ocur do'n tapb-gleic, ocur don tnuð-bupað tapapapta tren-þer rin, cor bo caep-meall cun-pcagðeð ap na comþuaðað an clap caep-þrom, cupaðaðe, cneap-aigðe, pá n-a coraib; gup bo lan-bog labða, luð-linnæð lan-domuin gac mað uirðe, agað-þliuð, ap ap upmairatar pe rined, ocur pe ruaðað, ocur pe plaedped, pe ppapðail, ocur pe bonngail, ocur pe borþ-þreipeðt, pe meipað, ocur pe meallgail, ocur pe muinelað na miled ag poiðled ocur ag poðimpoð apoile. Ro cluinþið tpa po ceiðpe h-apðað in caða,—mena m-beið menma caic ap comápleð a ceile,—féið-rined a b-þéið ag a b-þiap-ðappaið, ocur alt-geimneð a n-alt ag a n-eðapppapað, ocur cleð-cumgugað a cliaþ-apnað ag a comðpuð i cenn a ceile, gup bo dicumaiing do na ðeg-laeðað upaðcup ocur upgabail a n-anala, ap g-cumgachað na g-conapað coitcend a n-aðaiðtir uaðað do gper la poðénech peðma na rip-laeð.

<sup>i</sup> *Violence of their exertions.*—Go m-ba pamalta pe paeb-poiðlen pap-muillinn. This is not unlike Carleton's description of the single cudgel combat between Grimes and Kelly, in his Party Fight and Funeral, from which we are tempted to quote the following passage, as showing

how the Irish mind in the 19th century, though tamer and more concentrated than that of the 11th, has produced a somewhat similar description of a single encounter. "At length, by a tremendous effort, Kelly got the staff twisted nearly out of Grimes' hand, and a short shout,

shoulders of Congal, and Congal likewise folded and entwined his rough, dangerous, straight-armed hands of valour around the body and shoulders of Conall; they gave brave, mighty, and earnest twists to each other, and tremendous shakes, with mighty and powerful twirling, so that their great efforts and struggles, twining and twirling, were active, firm, fierce, and mighty, like two bulls, and they might be compared to the huge wheel of a mill at rapid-grinding; and they did not desist from these mighty struggles until the deep clayey surface of the earth under their feet was tempered and stripped, and until every moist spot on which they wrestled was soft, miry, and deep, from their stretching, struggling, and trampling, as they turned, swayed, and twirled each other. They would have been heard throughout the four quarters of the battle, were it not that the minds of all were intent on slaughtering one another. The overstraining of their sinews in their contortions, the cracking of their joints in dislocations, the compression of their chest-ribs in their pressing together, made respiration and inspiration difficult to these goodly heroes, from the contraction of the general passages, caused by the violence of their exertions<sup>1</sup>. In short, since the battle of Hercules,

half-encouraging, half-indignant, came from Grime's party. This added shame to his other passions, and threw an impulse of almost supernatural strength into him; he recovered his advantage, but nothing more; they twisted; they heaved their great frames against each other; they struggled; their action became rapid; they swayed each other this way and that; their eyes like fire; their teeth locked, and their nostrils dilated. Sometimes they twined about each other like serpents, and

twirled round with such rapidity, that it was impossible to distinguish them. Sometimes, when a pull of more than ordinary power took place, they seemed to cling together almost without motion, bending down until their heads nearly touched the ground, their cracking joints seeming to stretch by the effort, and the muscles of their limbs standing out from the flesh, strung into amazing tension."—*Traits and Stories of the Irish Peasantry*, second edit. p. 342.

laec. Αἶτ' ἐνα, νι δερναδ' ταρ ειρ gleaca Ερcail, mic Amphitryonir, ocur Anteí, mic Τερραε, aen gleic ocur aen corpraiḡec̃t a h-inpamail rin, doiḡ am̃ po ba ḡaibṑec̃ in gleic rin, ocur po ba cpuaio in corpraiḡec̃t, ocur po ba apnaide in impurḡail po'n innur rin. Ocur dan pobtar cormaile cetrāide na cupaḡ im tap̃cāirne caic̃ ar a ceile aca ip in uair rin: doiḡ am̃ nup̃ cēḡpaio pe Congal aen-fer d'á p̃orṑaḡ no ḡa imcōḡbail po an innur rin, .i. pe met̃ a menman, ocur pe h-uairp̃iḡe a aicenta, ocur ḡno pe h-oll-cetrāio na n-Ullṑac̃ ar p̃lec̃taib a rinnp̃er. Ocur ḡno, ni mo po cetrāiderṑar Conall aen-fer d'á p̃orṑaḡ, no d'á imcōḡbail 'mon innur rin, pe tiḡe, ocur pe ṑoḡḡaḡt, ocur pe tul-buirbe na Tuairceṑṑac̃, ip a n-aig̃ned po h-oiled, ocur po aip̃reab ann, ocur pe ḡiḡaṑnnḡec̃ta a ḡuṑṑc̃ara, ocur pe cetrāide a ceneoil o niam-ḡlandair ñep̃ṑmaṑa, ñiṑhaḡc̃a, namḡaide Neill, ocur beop̃ a beic̃ 'n-a mac aip̃ḡ-p̃iḡ Εṑenn, .i. ḡo ḡaēḡan, mac Ninnedā, mic Ferḡura, mic Conaill, mic Neill Naig̃iallaig̃, maṑ p̃orḡler an ṑ-ḡḡḡar:

Aen bliadaim pe h-ol meda  
 ḡo ḡaēḡan, mac Ninnedā,  
 a cet̃air p̃ic̃c̃ed p̃uair ḡebeḡ  
 ḡo boi Aed, mac Ainm̃iṑec̃.

Conaḡ aip̃e rin, po cetrāiderṑar Conall ar caic̃ cuip̃ ar na com̃p̃eḡaḡ, ḡup̃ ab ḡo boḡein commaidem, ocur po ba ḡuṑṑc̃a buaḡ-ḡḡaḡ caḡc̃a bāḡa ḡo b̃p̃eic̃, ocur corcar caḡc̃a caing̃ne ḡo commaidem; conaḡ aip̃e rin, ṑucarp̃air ṑpen-ḡop̃ tap̃cuip̃neḡ, calma, com̃laidip̃, caḡaṑ, com̃nerṑ, cealḡ-baēḡlaide cupaḡ i ceṑṑ-aḡaio a colna ḡo Chongal, co tap̃la ṑṑeṑip̃m na ṑṑoḡa, ocur m̃ioḡaḡ na m̃ioḡcom̃aip̃le,

<sup>1</sup> *The son of Amphitryon.*—This allusion shows that our author had access to Lucan or Statius, and that the Latin classics were known in Ireland in the middle ages. It is curious, however, his calling Hercules the son of Amphitryon.



cules, the son of Amphitryon<sup>1</sup>, with Anteus, the son of Terra, no encounter or wrestling like this had taken place, for thus indeed the struggle was dangerous, the rencounter hard, and the wrestling violent. And the heroes were of the same mind as regarded their contempt for each other at this time; for Congal did not think that any one would have been able to resist or withstand him in this manner, from the greatness of his magnanimity, and the haughtiness of his mind, and moreover, from the high notion of the Ultonians respecting the glory they derived from their ancestors. Nor did Conall brook it better that any man should resist or withstand him in this manner, in consequence of the firmness, distinction, and fierceness of the northerns, and from the feeling which had been nurtured, and which dwelt within him, and from the native dignity of his tribe, and from his notion of his descent from the splendid, puissant, warlike race of Niall, and moreover from his being the son of the monarch of Erin, viz., of Baedan, son of Ninnidh, son of Fergus, son of Conall, son of Niall of the Nine Hostages, as the author testifies:

“One year to drink mead<sup>k</sup> (i. e. *to be in peace*)

Was Baedan, son of Ninnidh, *king*;

For four and twenty years of strife

Ruled Aedh, the son of Ainmire.”

Wherefore, taking every thing into consideration, Conall was of opinion, that he himself would gain the victory, for it was hereditary in him to gain the victory in every conflict, and to triumph in every struggle. Wherefore, he gave one mighty, insulting, brave, robust, subduing, dangerous twist of his body against Congal, so that the instigator

<sup>k</sup> *One year to drink mead.*—Αεν βλιαῶ- am, &c., οο ὀαεοαν, i. e. A. D. 571.—He inform us that a king or chieftain was remarkable for drinking mead or playing chess, they give us to understand that he was succeeded in the year 572 by Aedh, the father of king Domhnall, the hero of this tale. When the ancient Irish writers enjoyed peace.

midcomairle, ocur cirdi coimeṭa celg ocur cotarrnaṭta, ocur clāen-comāṭ 'na cpuinne rlaedaiḡṭi riṭ-ṑaen, ḡur bo h-i a aḡaid ba h-uāṭtarpaṭ pe deṑcaṭ na n-dul ip in cōibeip cēṭarṑa op a cionn, co paibe compaṭ cuip in caṭ-miled ap na cōmar h-i tulmainḡ na talman, o ṑioṭbaṭa a ṑal co ṑormna a cēan-mullaḡ; co clor ṑo ceitṑib arṑa in caṭa cṑuaid-iaṭṭaṭ an cūpaṑṑ ocur ceann cōṑna-māṭ comeḡin Congail, iar n-a ṑinead ocur ap n-a cṑarṑeṑaṭ do neaṑṑ-cōṑa nṑhaṭa mic bṑaṭ-buillidḡ baedain. Ba i n-ecmainḡ na pe rin, aṭ cuala Conan Rod cnead-oṑnaṑaṭ comeḡin Congail, ocur ṑo innṑaiḡ ḡo mac bṑaṭ-buillidḡ baedain, ocur ip amlaid ṑo boi riṑe ina boṑb-ṑṑuaidḡ boṑba op cind Congail, aḡ ṑṑiall ocur aṭ ṑindṑeṑaṭ a cengail ocur a cṑuad-cuibṑiḡṭe do cṑioṑ a cloidim, ocur do ṑciaṭṑaṭ a ṑceitṑe. Tucaṑṑaṑ eim Conan cṑuaid-buille cloidim ṑa ceaṑṑ-comaṑ a cṑaide do Conall; cid ṑṑaṭṑ nṑ moṭaiḡ mac boṑb-neaṑṑmaṑ baedain an cṑuaid-builli cloidim rin no ḡur compoinneṑaṑ a cliaṑ ocur a cṑaide ap ceṑṑ do, ḡur bo cṑeṭṑ comoṑlaicṑe cōṑṑ an cṑuaid aḡ ṑuitim co talman.

Conaṑ i cobaiṑ Cōnaṑ ap Congal, ocur cōṑuḡeṭṑ Conaill ocur Congaill ap Caṭ Muḡe Raṭ conuicci rin.

Aṭṑ cēna, nṑ ṑiaṭṑ leiṑ in ṑa ṑiḡ-miled, .i. le Conan ocur le Congal, cōṑcaṑ Conaill do commaidem, in ṑan do ṑiaṭṑ cloidem cobuṑṑa caic ḡur in caṭ-laṭaiṑ ceṑna rin, .i. Cellaṭ, mac Mailecōba, do cōṑnam cind Conaill nṑ na cṑaṑaib, ṑeṑu no beṑṑiṑ a cōṑ-caṑ ṑaṑ clad ṑoṑ ṑ na ṑluaḡaib; oṑ ip e aṑṑmṑ uḡṑaiṑ naṭ ap commaided cōṑcaṑ aen laic ṑ'āṑṑ cṑanna Neill ap laṭaiṑ in laite rin,

<sup>1</sup> *In a mighty huge arch.*—Ina boṑb-ṑṑuaidḡ boṑba.—The word ṑṑuaidḡ or ṑṑuaidḡ certainly signifies an *arch* or *bow*, though it is not so explained in any published Irish Dictionary. This appears obvious

from the fact, that in the best MSS. the rainbow is called ṑṑuaidḡ neime, i. e. the arch of heaven. The word is also applied to the arch of a bridge, as in the following example: *Fil oṑoiṑeṑ aṭ on caṭṑaiḡ*

instigator of the battle, the contriver of the evil design, the receptacle of treachery and perverseness, and the fell cause of all the slaughter, was laid supine with his face up to view the clouds, in the wide four-quartered firmament over him ; so that the length of this warrior's body was impressed in the surface of the ground from the extremity of his heel to the top of his head ; so that the hard warrior-shrieks and violent groans of Congal, when laid *thus* prostrate by the robust and vigorous effort of the heavy-striking son of Baedan, were heard throughout the four quarters of the battle. At this time Conan Rod heard the loud groans of Congal in this strait, and he approached the heavy-striking son of Baedan, who was then bent in a mighty huge arch<sup>1</sup> over Congal, ready to tie and fetter him with the girdle of his sword, and the bands of his shield. Conan made a hard blow of his sword at Conall exactly opposite his heart, and the furious-puissant son of Baedan did not feel the blow until it had cleft his breast and heart in twain, so that the body of the hero fell to the ground in one wide-gaping wound !

So far the rencounter of Conall and Congal, and the aid of Conan to Congal in the Battle of Magh Rath.

Howbeit, the two royal heroes, Conan and Congal, had not time to exhibit the trophy [*head*] of Conall, before the aiding sword of all, namely, Cellach, the son of Maelcobha, came up to the scene of the contest to defend the head of Conall against the heroes, and prevent them from carrying it off as a trophy eastwards across the mound from the hosts. Authors relate that during that day none of the great descendants of Niall were slain and exulted over, to whom Cellach

ῥῖν, μαρμαρ εἰρήσε ἵπῖν ῥουᾶῖα οὐρ (in the possession of the Duke of Devonshire), fol. 107. The term ῥουᾶῖ-ὀρῖν is often applied to a circular-headed doorway.—See the same MS. fol. 156.

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ρην, γαν Cellać do cornam a cind, ocur d'aitē a pōdab, do pēip  
mar porgleip in τ-υγδap :

Nip tuic piz na puipē pēio  
'pa laite ρin, do claind Neill,  
nac coipenad Cellać cain  
a corcap co n-a dīgail.

Αν ταν ατ connac Congal Cellać ag a iapmoipećt, ocur d'á  
innpaizid, po imgaib in τ-inað ρin, ocur po inðpaiz inað ele 'náp  
paoil ρonn mar Chellać d'á coimpegra, no mal mar mac Maile-  
coba da cuprachad. Oip ap ead ba cetpaio do Congal, da com-  
dunta epio caðat na cat-laipaiz in aen inað aip ocur ap a com-  
dalta, nac buð fear aite a anpahta, na diozalta a deice na a  
dimiaða ap Donnall, na agpa earbaða pōpba na n-Ulltać, .i. Cipic  
Conaill ocur Eogain, ocur Aipgiall ap Cenel Conaill ; conad aipe  
ρin, po atcuipertar cuingidećt na cat-laipaiz ap Conan Rod pa  
compegra Cellaiğ. Cio pil ann tpa, ba conpaðaid Cellać ina  
Conan ag cothad ap a cind ip in cath-gleo ρin, iar na imgabail  
d'aipid-piz Ulað, uair ba cpad cpaiðe le Cellać in po pa doiz leip  
do paep-clanda poiceneoil nepc-cloinde Neill do cuppaćad do  
Congal, an cein do beic ρium ocur Conan ag compegra a ceile.  
Comid ann ρin po canuptar Cellać, ap puipać peiceamain d'á  
n-dligeann duip-biðba deip-piaća duit-ρi cothad ap mo cind-pa 'pa  
cat-laipai ρi, uair bad luad lettpuim let-edapgaipē laitpēć  
etip Congal ocur Conall tu, mað cor tpapta. Amen cēna, ni mar  
gać ni do neoc a tigeipna do tepaigain gan tiug-ba, na a pōip-capa  
d'pōipitōin ap eicin itip, a Cellaiğ, ap Conan. ðaigim-ρi bpaćtar  
ono, a piz-mileð, nac d'ic t'palað, ina t'anpiaća, ina t'ecpaite,  
tanga-pa

<sup>m</sup> *No king or dexterous chief had fallen.* that there was an older account of the  
—Nī ēuic piz na puipē pēið.—This shows Battle of Magh Rath than the present.

lach did not come to prevent their heads from being carried away in triumph, and to revenge their wounds, as the author testifies :

“No king or dexterous chief had fallen<sup>m</sup>  
 On that day, of the race of Niall,  
 Whose trophy Cellach, the comely,  
 Did not protect and revenge.”

When Congal perceived Cellach in pursuit of him, and approaching him, he avoided the place where he was, and sought another whither he thought a bulwark like Cellach would not *come to* respond to him, or a chief like the son of Maelcobha would not subdue him ; for Congal thought that should he and his foster-brother [*Cellach*] become the centre of attraction to the brave encircling bulwarks on the field of battle, that there would not be a man to revenge his animosities, or to avenge *the loss of* his eye, or his indignities on Domhnall, or to dispute the curtailment of the Ultonian territory, namely, the countries of Tir Conaill and Tir Eoghain, and Airghialla, with the Cinel Conaill ; wherefore he left the leadership of the battle-field to Conan Rod for the purpose of responding to Cellach ; but Cellach was more furious than Conan in pressing on the combat, after the king of Ulster had fled him, for it was vexation of heart to Cellach to think of the number of the noble free-born mighty race of Niall which he thought would be discomfited by Congal, while he himself and Conan should be contending with each other. Then Cellach said, “ It is the waiting of a debtor who owes a bitter enemy just debts, for thee to wait for me on this battle-field, for thou hast just now very unjustly and unfairly interposed between Congal and Conall.” “ Be it so indeed, O Cellach,” said Conan ; “ a person should not act in the ordinary way to save his lord from destruction, or to defend his true friend in difficulty ; and I swear by my word, O royal warrior, that it was not to revenge thy animosity, thy trespasses, or thy enmity that I have come  
 against

tan̄ga-ra m̄ot-ra a m̄ig-m̄iā, in̄á m̄o cōt̄aige ap̄ d̄o c̄in̄d̄ ip̄ in̄ lo  
 bāga-ra am̄u. Bāgim-r̄i b̄riātar̄ eim, a m̄ig-m̄ilēd̄, a Conain, ap̄  
 Cellac̄, mana i-ca-ra t̄'an̄p̄olta no t̄'an̄fiāc̄a m̄iom-ra ip̄ in̄ coim-  
 ep̄gail cāt̄a ra ip̄ in̄ t̄rāt̄ ra, nōc̄a n-ic̄faīd̄ diā eip̄ cō c̄rīc̄ c̄inn̄te,  
 coit̄c̄inn̄, ceim-eip̄ep̄gi cāīc̄. B̄iōd̄ a f̄ir̄ āgād-ra, ap̄ Conan, nāc̄  
 cur̄tar̄ f̄or̄pp̄raic̄ ap̄ f̄eind̄ed̄, uair̄ ni bāig b̄riātar̄ āgād-ra b̄āitep̄  
 f̄ep̄-ḡlon̄na f̄ir̄-laīc̄, ap̄ Conan, ocur̄ ni f̄uach̄ad̄ f̄uiḡill āiteip̄ f̄alād̄  
 ap̄ ep̄car̄aid̄ ed̄ip̄ ḡaeid̄ela d̄o ḡep̄. Ro f̄etar̄-ra im̄or̄po in̄ ni  
 rin, a Chonain, ap̄ Cellac̄, ocur̄ d̄no, b̄iōd̄ a f̄ior̄ āgād-ra, an̄ ti d̄'a  
 n-d̄ligar̄ an̄ d̄ail, ocur̄ ap̄ a n-āḡur̄tar̄ d̄eip̄b-f̄iāc̄a, ap̄ d̄ior̄ ocur̄  
 ap̄ d̄liḡid̄ d̄o up̄naīd̄te p̄e h-iāpp̄aid̄ na h-āḡra, ocur̄ p̄e f̄ep̄ f̄uāf̄-  
 āide na f̄ala; ocur̄ d̄no, āḡ m̄o cuc̄at-ra an̄ ced̄ up̄car̄, ap̄ p̄e, āḡ  
 c̄rāth̄ad̄ na c̄raip̄ige d̄'a h-āt̄cop̄ uad̄a ḡāc̄a c̄ep̄t-d̄ir̄ḡe cō Conan.  
 Tan̄ḡad̄ar̄ t̄riar̄ b̄riātar̄ bād̄ac̄, b̄raītem̄la, b̄pet̄nāc̄ d̄o c̄ep̄-muin̄n̄-  
 tep̄ Conain ep̄ip̄ e ocur̄ an̄ t-up̄c̄op̄, .i. t̄ri m̄eic̄ d̄ep̄bb̄riātar̄ ā ātar̄,  
 .i. t̄ri m̄eic̄ Id̄ail, m̄ic̄ Ail̄i M̄eā̄d̄ruaid̄, .i. R̄ep̄, ocur̄ Ul, ocur̄ Ar̄-  
 tur̄, a n-an̄man̄na; ocur̄ tan̄ḡad̄up̄ a t̄riup̄ cō n-d̄eip̄id̄etar̄ d̄riuin̄  
 ap̄ d̄riuin̄ ap̄ c̄ep̄t-bel̄aib̄ Conain ep̄ip̄ é ocur̄ an̄ t-up̄c̄up̄. Ro p̄eo-  
 lad̄ ocur̄ m̄o p̄ed̄ed̄ c̄ruad̄-up̄c̄op̄ c̄raip̄ige Cellaiḡ cuc̄a c̄ēc̄a c̄ep̄t-  
 d̄ir̄ḡe, ḡup̄ bo d̄oir̄p̄i d̄eb̄t̄a d̄ian-c̄p̄ēc̄t̄āc̄a b̄ruin̄nead̄a na m-b̄pet̄-  
 nāc̄, ap̄ ḡ-coim̄t̄p̄eḡad̄ cuip̄p̄ c̄ēc̄a cup̄ad̄ t̄ria n-ā c̄ēile, ocur̄ ap̄  
 p̄col̄t̄ad̄ a p̄ceīt̄ ap̄ a p̄cāt̄-b̄ruin̄d̄i. Āc̄t̄ cen̄a, n̄ip̄ t̄oir̄m̄ep̄c̄ t̄or̄-  
 ḡain̄n̄, t̄ur̄aip̄, na t̄ēc̄t̄aip̄ēc̄t̄a d̄o c̄ruad̄-up̄c̄op̄ c̄raip̄ige Cellaiḡ  
 an̄ t̄riup̄ rin̄ d̄o t̄uic̄uim̄ d̄'a t̄pen-ḡuin̄, no ḡup̄ ḡab̄ ḡrin̄ni na p̄leḡa  
 ḡp̄eim̄ ḡabad̄ i Conan ap̄ c̄ep̄t-lar̄ a in̄ne ocur̄ a in̄ātar̄, ap̄ p̄col̄t̄ad̄  
 a p̄ceīt̄. Ip̄ ann̄ rin̄ cuim̄n̄ige Conan a p̄eāc̄t̄ m̄ioḡd̄a m̄o-ḡur̄mar̄,  
 ocur̄ m̄o ḡab̄ in̄ cat-c̄raip̄ēc̄ c̄et̄na, ocur̄ āt̄c̄uip̄ip̄ i ap̄ cul̄ad̄ cō  
 Cellac̄,

<sup>n</sup> *Person of whom the retribution is due.*—  
 An̄ ti d̄'a n-d̄ligar̄ an̄ d̄ail.—This is in the  
 technical language of the Brehon Laws.

<sup>o</sup> *Three sons of Idhal, the son of Ailli.*—  
 T̄ri m̄ic̄ Id̄ail m̄ic̄ Ail̄le.—Are these  
 ideal personages?



against thee, or that I have opposed thee this day on which I have sworn." "I also swear by my word, O royal warrior, O Conan," said Cellach, "that unless thou wilt pay thy animosities or debts to me in this contest on this occasion, thou shalt never pay them hereafter, until the general fate which awaits all after their resurrection." "Be it known to thee," said Conan, "that a hero cannot be dismayed, and that thy threatening words will not extinguish the manly valour of a true champion," said Conan, "and it is not abusive language that will always revenge spite on an enemy amongst the Gaels." "I know that thing well, O Conan," said Cellach, "and be it likewise known to thee, that the person of whom the retribution is due<sup>n</sup>, and of whom just debts are demanded, it behoves him, and he is bound to petition in seeking the demand, and *to seek it* of the man who owes the spite; and here, therefore, is the first shot towards thee," said he, brandishing his spear, and casting it directly at Conan. Three affectionate British relatives of Conan's chief people came between him and the shot, namely, the three sons of his father's brother, to wit, the three sons of Idhal, the son of Ailli° Meadhruadh, namely, Res, Ul, and Arthur by name, and the three came so that they stood back to back before Conan, and between him and the shot. The vigorous shot of the spear of Cellach was directed and driven straight towards them, so that the breasts of these Britons were battle-doors of severe wounds, the body of each champion being respectively pierced, their shields which defended their breasts having been cleft asunder. Howbeit, the intended object of the vigorous shot of Cellach's spear was not checked by the fall of these three, occasioned by the great wounds it inflicted, nor until the head of the spear dangerously entered Conan in the very middle of his entrails and bowels, his shield having been cleft. Then Conan, calling to mind his own great regal prowess, took the same battle-spear and cast it back at

Cellac, co tangadap triap togaide, tul-borib, tuairceptaç do cineo Aengura, mic Conaill, .i. Eochaidh, ocur Anluan, ocur Ailgenan, a n-anmanna, ocur tangadap na triup co n-depideap dpuim ap dpuim, ap cept-belaib Cellaiç, etip e ocur Conan; ocur po dipgeð, ocur po deg-řeolad cpaad-upcap caca caça cept-dipge, çup toll-tpeçertap in triup tul-borib Tuairceptaç, etip corpaib ocur caç-rcetib; cid tra açt, nip b'upcap indipge do çpuad-çpauriz Conain an triup rin do tuitim d'á trom-çuin, co n-dechaid in daiçip diubraiceti tpe eipr imçail imçulainz icetapaç caç-rcet comner caça an caem-cupaid Cellaiç, mic Mailcoba, çup tpeaçdaptap tpe na tpoizte ocur i talmain. Nip ba ceannpauçte Cellac an triup rin do tuitim çan anad çan puipç ina řiadnapre, ocur nip řecurap do trom-çuin a tpoizteð aç innpauçid a epcapaç, ocur poç; nip çinuaide Conan aç innpauçid Cellaiç a muinter do mapbad ocur a trom-çuin ap tur. Rucpaç da eitim edtpoma, řip-luaça, i cept-comdail a çele, map do řauçitip, ocur map do řapauçitip, ocur map do baççlauçitip da bpoðçoin borba, biaptaide, boðbae, a con-maepa coimeda ap ç-comclipeð d'á com-iallaib cuipriçe pe h-ainřepce a n-aicenta. Do cuaid in compaç a h-inad edtpana ná h-eaðapçaipe iaptain, co nap cuimçetop a capide na a ceitepin a ciunugað iná a ceannpuçað, a cobap ina a compořtaçt, pe bpuç, ocur pe buipbe, ocur pe biaptamlaçt na m-beithpe m-boðba rin, aç combpiped compaic ocur comlainn ap a ceile, lap na çlepaib çapça, çloinn-mepa, çaubteça çaipced, po çabpaçap i cenduib, ocur i caçbappaib caema cumdauçte a çele, çop bo lion-bpaç leðapaç, lan-depcc ceinn-bepti comçela çaca cupað, do coimeaçap cloidem ocur çpauipç ap a çele; çup ab é aipmib uçdaiř çup b'intoideçta d'řepaib

<sup>p</sup> *Race of Aengus, the son of Conall.* — Conall Gulban.—See genealogical table of Do cineo Aengura mic Conaill.—That the descendants of Conall Gulban, at the is, of the race of Aengus Gundat, son of end of this volume.

Cellach; upon which three distinguished impetuous northerns of the race of Aengus, the son of Conall<sup>p</sup>, namely, Eochaidh, Anluan, and Ailghenan, advanced, and stood one behind the other, directly opposite Cellach, and between him and Conan; but the vigorous shot of Conan was aimed and directed straight towards them, so that the three fierce northerns were pierced, both bodies and shields, yet the shot of the hard spear of Conan was not diverted from its line of motion by the fall of these three men by its wounds, nor was it stopped until the projected blade passed through the narrow lower extremity of the strong warlike shield of the comely hero Cellach, son of Maelcobha, and piercing his feet stuck in the ground. Cellach did not become the more tame on account of the rapid and sudden fall of these three in his presence; he did not look to the deep wounds of his feet in attacking his enemy; nor was Conan the calmer in facing Cellach, because that his people had been wounded and killed in the first place. They made two light and rapid springs towards each other, as two fierce, monstrous, blood-thirsty hounds would advance on, overpower, and endanger their watchful keepers from the animosity of their nature, after having broken the thongs that bound them. The battle soon after went beyond interposition or intermeddling, so that their friends or kernes<sup>q</sup> were unable to quiet or calm them, or assist or relieve them, such was the impetuosity, fierceness, and dexterity of these sanguinary bears in pressing the conflict and combat on each other, with the fierce, vigorous, dangerous passes of valour which they made at each other's heads and beautiful defensive helmets, so that the bright headpiece of both heroes was *like* a mangled, blood-stained piece of linen, from their mutual hacking of swords and spears

<sup>q</sup> *Kernes* were the light-armed ancient Irish soldiers. For a curious description of the Irish kernes, in the reign of Henry VIII., written A. D. 1543, by the Lord Deputy St. Ledger, see note I at the end of this volume.



ὁ ῥεραῖβ Ἐρηνν οὔρ Ἀλβαν πο ὀαῖγιν ρεῖτμε, οὔρ ρογλума, οὔρ  
 αἰτῖρι ρεῖμε, οὔρ πο-ῤῥεῖρταῖλ, οὔρ ῥρεαγαῖτα na ριγ-μῖλεδ ριν  
 ap apoile, ρε cpuar, οὔρ ρε cpoδaέτ, οὔρ ρε cobpaδaέτ a  
 γ-comloinn; ρε τρεῖρε, οὔρ ρε τριυμε, οὔρ ρε talcaipeéτ a  
 ὀ-τροδaε; ρε h-oll aέτ, οὔρ ρε h-oibnι, οὔρ ρε h-aέloime na  
 h-ιmγona; ρε h-eime, οὔρ ρε h-uploime, οὔρ ρε h-apnaideéτ an  
 imbuaite; ρε ὀlup, οὔρ ρε διοcpaέτ, οὔρ ρε duaibpide deabéa  
 na deipι deγ-laeé ριν; uair nιp b'aimippec Ulaio οὔρ allmapaig  
 co m-baδ pompa buδ paen, da maδ é Cellaé conciuclaiρῑ; ρip  
 Ἐρηνν ὀno, ba lán-deimιn leo-pidein co m-baδ e Congal ὀo cloio-  
 pide, da maδ e Conan conciucluiρῑ. Conaδ aipe ριν, po ρuiρiγeτap  
 Ἐρηνnaig οὔρ allmapaig cen imbuaiaδ ὀ'pobaiρῑ na ὀ'imluaδ  
 etoppa, cenmoéa Congal Claen nama; γiδ eipidein, nιp ba ciunaide  
 caé-laiépeéa Congail aγ innpaige uι Aιnmippec, ὀo diγail a deρce,  
 οὔρ a ὀimiaδa, caé ὀo compcup ὀ'a γ-comlannaib, ρε compecchaδ  
 an compaie ριν.

Imthupa na deipι deγ-laeé ριν, o tup a ὀ-τροδa co ὀίρccup na  
 deabéa, conaδ paibe aγ ceéτap ὀib ριν ρup in ρε ριν im'opcpaio po  
 b'inaipme, na cindeδ comloinn po b'inaγpa, na po b'incommaidme ὀo  
 caé-miledaib ap a ceile, cenmoéa ced-upéap Chellaig ap Conan,  
 οὔρ in τ-inaδ in po ρuipeδ ppub-γpinne p'leiγι Conain da céδ-upéaip  
 ap Cheallaé. Aέτ éna, nι bι duine ap doman γan a pῑδ upῑaλta  
 aipéennῑa oideδa ὀ'upmaipι, γin γo paibe taéa, tapaiδ, ná epbaide  
 enγnama aip, ὀo peip map pῑpγler an τ-uγῑap, amail pem-epεpῑ-  
 maip:

Τῖνι ποδαιν naé peéantap, γc.

Conaδ aipe ριν, caé duine ὀana deρb-cinnio a pῑδ upῑaλta aip-  
 cinnῑi oideδa ὀ'upmaipι, cen co paibe taéa, tapaiδ, na uipeapbaio  
 enγnama aip, teaγaiδ beδγ-apῑῑὀena báip aγa buaiῑpeδ, οὔρ aγa  
 ὀpaé-aimpuyad, ὀo peip map ip comapῑa cinnῑi ρε cain deρbaδ na  
 cainγni

spears on each other; so that authors relate that it was worth the while of the men of Erin and Alba to come to observe, and study, and imitate the parryings, guardings, and responses of these royal heroes to each other, such was their hardiness, valour, and firmness in the combat; the strength, weight, and puissance of their fight; the expertness, rapidity, and activity of their fighting; the swiftness, readiness, and severity of their blows; the closeness, diligence, and vehemence of the struggle of the two brave heroes. For the Ultonians and foreigners did not doubt, but that they themselves would be triumphant should Cellach be defeated; and the men of Erin were certain that Congal would be defeated if Conan should be conquered. Wherefore the men of Erin and the foreigners desisted from the battle to look on at the combat between them, except Congal Claen alone; but he was not the calmer in making his way through the battle-field to attack the grandson of Ainmire, to revenge *the loss of* his eye and his indignity upon him, because all the others had ceased from their encounters to look on at the combat.

With respect to these two great heroes, from the beginning of the contest to its termination, neither of them had, during all that time, a superiority worth mentioning or an advantage worthy of being claimed or boasted of by warriors, except the first shot made by Cellach at Conan, and the injury inflicted by the head of Conan's spear on the place it struck Cellach in the first shot. But as the author testifies, and as we have said before, there is not a man in the world for whom his certain and fixed place of death is not pre-ordained, even though he should have no want of vigour, or lack of valour:

“Three things cannot be shunned,” &c.

Wherefore, every one for whom his certain and fixed place of death is predestined, even though he should have no want of vigour or lack of valour, is visited *there* by the startling omens of death  
which

caingni rin, .i. aiprðena ocur íðna aimpriḡti Conain ip in compiac rin, d'ar þar, ocur d'ar iadurṡar poiṡ-nell porḡ-diberṡa paṡaipc tar imḡoirrib a imcaipi. Atberait apoile ḡur ba h-iaṡ apð-naím Erenn do ðepð rinn a paṡaipc ocur a puiṡc o Conan, do cobair Cellaiḡ ip in compiac rin. Aṡt cēna ni h-amlaiḡ rin fuapaṡar auḡḡar cuma ocur comṡuiddē an compaic rin i lai-ḡleanḡaib leabar, ocur i lleimḡ leṡ-ḡealaib liṡepḡa lan-comḡiḡiti ḡaṡa caingni, aṡt ḡori ab iaḡ eiplinni, inni, ocur inaṡair Conain ar na epiaṡpaḡ ocur ar na comṡollaiḡ do ced-upcōri Cellaiḡ ip in compiac, ocur tairi, ocur taim-nella d'á aimpriugaiḡ ar a lor, d'ar þar, ocur ḡar iadurṡar forbairṡ forṡcōide, þirḡorpa ḡar fuinneóḡaib forḡoirpide faircena na flaṡa.

Ciḡ tpaṡt, ó po aipriḡritar Cellaiḡ ar Conan a beir co ḡall-porṡaiḡ ḡipaṡaipc, ni ḡepnaiḡ rium aṡt a ṡeachṡaiḡ ocur a ṡim-cellaiḡ, a þoirṡcēḡ, ocur a arm-airleṡ po cōmur ocur pa cōmḡil-maine a cūipṡ, ḡur ṡuit in caṡ-miliḡ Conan ina leṡhib leaḡairṡi, ḡur ob ina laiḡi laech-mileḡ po cipraiḡ ocur po colḡ-ḡicennaiḡ Conan la Cellach.

Conaiḡ é rin aen compiac ip feipṡ innirṡ eolaiḡ ar caṡ Muḡi Raṡ. ḡeirṡbir on ḡoib, ar ip ḡóḡ ip ḡo ḡírcur ḡebṡa na ḡepi ḡeḡ-laeṡ rin pucaiḡ ḡa tṡian a n-epḡḡmaiṡ ocur a n-engnuma o allmaṡaiḡaib maṡ at conncaḡar cenḡ Conain 'ḡá cṡaiṡaiḡ ocur a cōṡcar ḡa cōmmaidēm oc Cellaiḡ, ḡo pēip maṡ forḡler in ṡ-uḡḡar:

Do cuaiḡ d' allmaṡaiḡaib a n-ḡrain  
a h-airṡi maṡbṡa Conain,  
maṡ buḡ é a n-engnum uile  
ḡo cuipṡea a corṡ aen-ḡuine.

Ar

<sup>r</sup> *Omens and pangs*.—Many similar anecdotes are told in different parts of Ireland, which tend to show that the ancient Irish

believed in fatality or predestination.— See also p. 172, note <sup>a</sup>, where there is another strong allusion to the belief in



which disturb and attack him, as was illustrated here by the omens and pangs<sup>r</sup> which attacked Conan in this combat, for whom a whirling cloud grew and closed around the inlets of his sight and observation. Others assert that it was the chief saints of Erin that took away his sight and power of his eyes from Conan, to assist Cellach in this combat. But, however, it was not thus that authors have found<sup>s</sup> the form and arrangement of this combat on the poetical pages of books, and in the plain context of the written narrative of each event; but that it was the bowels and entrails of Conan that were riddled and pierced by Cellach's first shot in the combat, and that in consequence mists and death-clouds came upon him, which closed a dark and gloomy veil over the open inlet windows of that prince's sight.

Howbeit, when Cellach observed that Conan was dim-sighted and blind, he did nothing but close upon him and press him by the mighty force of his arms and body, so that the warrior Conan fell down a mangled corse, and as he lay, a conquered champion, he was mutilated and beheaded by Cellach.

This was the best combat which the learned mention during the Battle of Magh Rath, and the reason is, that it is certain that it was in consequence of the combat between these two great heroes that the foreigners lost the two-thirds of their bravery and vigour, when they saw the head of Conan shook, and exultingly carried off as a trophy by Cellach, as the author testifies :

“From the foreigners departed their valour  
 After the killing of Conan,  
 As if the valour of them all  
 Had been centred in the body of one man.”

It

predestination.

<sup>s</sup> *Not thus that authors have found.*—*Ní h-amlao fín fuapaoap aúgoap.*—This

passage proves that the writer had several and conflicting accounts of this battle, from which he drew up the present account.



It was then that two chieftains, dexterous at arms of those who attended on the shield of the king of Ulster, came on to expend their anger on Cellach, namely, Fermore, Miadhach, and Eigneoh the Airgiallian<sup>†</sup>. They made their attack together, and thrust two spears to the narrow parts of their handles into Cellach, so that the joining of the iron to the shafts of the spears was to be seen through the extremities of the wounds in the side farthest from the strikers. Cellach responded to these thrusts, so that he left their sides pierced with his spear, their heads wounded, and their bodies rent, and he afterwards made a gorey heap *of carnage* of these heroes.

After this, two other chieftains of beautiful form rose up to expend their rage on Cellach, namely, Orcur, of Ath an eich<sup>u</sup>, and Murchadh, the son of Maenach, and they thrust their firm and terrible spears into him, so that the points of the spears passed through Cellach's other side, like stakes [thorns?] through a bulrush [cupcarr?]. Cellach revenged these wounds by an expert and venomous exchange of wounds, and by a fierce and furious onset, and laid their heads into the same carnage of battle. After this Riagan, king of Ros Cille<sup>v</sup>, and Dubhan, of Dublin<sup>w</sup>, advanced to the spot where Cellach was, and inflicted two fierce and terrible blows at him together; and Cellach returned to each the favour of his wound. After this Trealmhach of the Fight<sup>x</sup> and Cernach the Longshanked<sup>y</sup> advanced to Cellach to the same spot of contention, and made two direct firm blows at the warrior, and two tremendous thrusts at the chieftain, and two hard-levelling strokes at the

fictitious character. It should have been mentioned in a note, which was accidentally omitted, on the word "bulrush" above, that in all the Irish dictionaries cupcarr is explained *hair*, a *bulrush*; but it is to be feared, from the simile above made, that the word had some other meaning.

<sup>w</sup> *Dubhan of Dublin.*—Dubhan Dublinne,  
IRISH ARCH. SOC. 6.

Dubhan of Dublin is also probably a fictitious character, at least no other monument of his existence has been discovered but this story.

<sup>x</sup> *Trealmhach of the Fight.*—Trealmhach na Tpoosa, is not to be found in the authentic Irish annals.

<sup>y</sup> *Cernach the Longshanked.*—Ceapnach  
2 N



cpuað-béim trarḡarṑa do'n trén-ḡear. Fritailir Cellac na cneada rin, ḡo por ḡarḡair na d-tamnaib ḡailte rciot-roinnṑe iad, ocur do cuir a cinṑu ir in corair caṑa ceṑna. Rangadar iartain na react Mailmaighnu ocur Oairbri, mac Dorrmair, riḡ Frangc ir in cat-laṑair ceṑna co Cellac, ocur tucadar oṑt n-ḡona trici d'a ṑoirnead, ocur oṑt d-toimṑeana teanna d'a traaethad. Ro cpomurṑar Cellac a ṑenn, ocur po ḡuairḡ dan an irḡail friir an anporlann, ocur po ṑearḡarm na laeic d'a luait-beimeanduib, ḡor bo bporṑa boṑba, bioṑ-ainmeac, ḡac colḡ ocur ḡac cpuað-ḡa, ocur ḡor bo combriuti ḡac corp, ocur ḡor bo coimṑiorpṑa ḡac taeb, ocur nri bo h-iaṑ na cinṑ no ṑomorbaṑa ceṑna por ṑomluid por cula do riṑiri, uair ruḡurṑar Cellac a ḡ-cinn ar na ḡ-comair-rem, ocur a ḡ-corḡair ar na ḡ-commaidem lair co h-airm i riabe riḡ Epeann, ocur po ṑairpeanarṑar a traar ḡan tuireal d'a ṑriaṑ, ocur a beaḡan baḡail d'a briaṑair, ocur aiririir fein aḡ dion ocur aḡ duir-ḡeitem rciot riḡ Epeann ar a h-airli.

ba ir in la rin do pala do bannṑraṑt Ultain Lam-ḡada, riḡ Chaeilli na ḡ-Curað, friir a n-abarṑar Oirṑear 'ran am ra, aḡ de-num ḡluccaeṑna poiṑeti ocur poṑraiceti i n-Dun Admainn i d-Tir O' m-breairail, ocur ar amlaid po boi mac rin an baile ina obloir, ocur ina eirpeṑt, .i. Cuanna, mac Ultain Lam-ḡada, ocur po ba dalta do riḡ Epeann é, .i. do Domnall, mac Aeda, mic Ainmirec, no ḡo d-tuḡad aitem ḡur bo h-oimnid e, ocur an tan tuḡad, a dub-ḡad riir dul do ṑiḡ a aṑar, ar nri miaṑ lar an riḡ dalta oimnid

do

Cor-ḡada, is not to be found in the authentic annals, and is probably a fictitious personage.

<sup>2</sup>*Seven Mailmaighne's.*—Na pechṑ Mailmaighnu.—The Editor has found no account of them in any other authority.

<sup>a</sup>*Caill na g-Curadh.*—Now the barony of Orior, in the east of the county of Armagh.

Probus, in the second book of his *Life of St. Patrick*, calls this territory *Regio Orientalium*, which is a literal translation of its usual Irish name Cpiaṑ na n-Oirṑear. It was so called because it was in the east of the country of Oirghialla.

<sup>b</sup>*Tir O m-Breasail.*—This territory is frequently called also Clann Breasail. It

the mighty man. Cellach responded to these wounds, and left them mangled, mutilated trunks, and cast their heads into the former heap *of carnage*. After this the seven Mailmaighne's<sup>z</sup> and Dairbre, the son of Dornmar, king of the Franks, advanced to the same spot of contention to fight Cellach, and quickly inflicted eight wounds to pull him down, and eight firm blows to subdue him. Cellach stooped his head, and pressed the fight on the unequal number, and so plied the heroes with his rapid strokes, that their swords and hard darts were a bloody, broken heap, and every one of their bodies was bruised, and every side mangled, and they were not the same heads or representatives that had come first that returned back again, for Cellach carried off their heads with him after having counted them, and their trophies after having exulted over them, to where the king of Erin was, and exhibited the fruits of his honourable exploits to his lord, and the inconsiderable injury he had received to his relative, and he afterwards remained protecting the king of Erin and attending on his shield.

On this day it happened that the women of Ultan the Longhanded, king of Caill na g-Curadh<sup>a</sup>, which is now called Oirthear, were preparing a bath for washing and bathing, at Dun Adhmainn, in Tir O m-Breasail<sup>b</sup>, and the son of the proprietor of the place, namely, Cuanna, son of Ultan Lamhfhada, was an idiot and an orphan. He had been as a foster-child with the king of Erin, Domhnall, son of Aedh, son of Ainmire, until it was discovered that he was an idiot; but when this was observed, he was told to go home to his father's house,

is shown on an old map of Ulster, preserved in the State Paper Office, as situated in the north-east of the county of Armagh, and bounded on the north by Lough Neagh, on the west by the Upper Bann, on the south by Magennis's country of

Iveagh, and on the north-east and east by the territory of Killulta, now included in the county of Down. In the reign of Queen Elizabeth, Turlogh Brassilogh O'Neill was chief of this territory.

do beir̃ aige. A dubair̃t imorro a lear-mat̃air̃ pe Cuanna dul  
tar ceann cuail̃e connair̃ do cum an poileir̃ an la rin. Do chuair̃  
iarum Cuanna fo'n g-coill, ocur tuc leir̃ cual do maercán, ocur  
do éir̃ionpluic̃, ocur do bair̃ beir̃e, fuair̃ a lat̃achair̃b ocur in ot-  
rachair̃b, ocur do éuir̃ forr̃ an teinneir̃ an chuair̃, ocur ger̃ b'ole  
an teinneir̃ poime, po bair̃ meara iarom̃. Ole an turcupt̃a an  
cual tuccair̃ leat̃, a Chuanna, for̃ na mna, ocur ar cubair̃ cor-  
mair̃ f̃rit̃ fein; ocur a truaig̃! ar r̃air̃, ni tu an mac rangur̃ a  
lear ann po aniu, airt̃ mac do cuingenair̃ le a airt̃air̃ ocur le a oide  
ir̃ in lo baig̃a ra, uair̃ airt̃ Congal co n-a Ulltair̃b ocur go n-a allmu-  
rair̃b d'á marbair̃b ocur d'á muir̃uair̃b pe pe lair̃t̃, ocur do t'air̃air̃-r̃i  
rainic cair̃ugair̃ an laoi ané, ocur ni f̃eair̃amair̃-ni an terna ar̃r̃ no  
nair̃ d-terno. Ro riappair̃ Cuanna cia do beir̃air̃ eolur̃ d̃am-ra co  
Maig̃ Raír̃? Ar̃ beg an meir̃neair̃ duit̃-r̃iu eolur̃ do breir̃ ann, ar̃  
r̃air̃, .i. dul co h-lobar̃ Chinn Coice, m̃ic Neair̃t̃ain, f̃rir̃ a r̃air̃ter̃  
lobar̃ éinn tr̃aig̃a an tan ra, ocur fo g̃eair̃a r̃lic̃t̃ r̃air̃dbir̃ na roch-  
air̃e ann, ocur lean go Maig̃ Raír̃ e.

Rainic Cuanna poime ina peim po-peair̃a ar̃ r̃lic̃t̃ r̃air̃dbir̃ na  
r̃log, co rainic Maig̃ Raír̃, ocur at conair̃ na cair̃a cor̃m̃ora  
ceir̃tar̃da ag coimeir̃ge i g-ceann a éile. A m-batar̃ f̃rir̃ Epeann  
ann at concair̃ an t-oen duine d'á n-ionñoir̃ge ir̃ in maig̃ a n-iar̃-  
dear̃ gaíra n-d̃ipeair̃, ocur po f̃uir̃ir̃et̃ f̃rir̃ gur̃ airt̃m̃iget̃ar̃ e.  
Cuanna obloir̃, ol f̃ear̃a d̃ib, Cuanna oinm̃id ann, ar̃ an d̃ara f̃er̃.  
Ni po beg d'air̃dbir̃ f̃uir̃ir̃ ann, ar̃ an t̃reir̃ f̃ear̃. Ger̃r̃ beg tr̃air̃,  
rainic Cuanna go h-air̃m̃ a poibe r̃ig̃ Epeann. F̃ear̃air̃ an r̃ig̃  
f̃air̃te f̃rir̃. Maír̃, a anam, a Chuanna, ar̃ pe, cid̃ ina tañgair̃  
cugair̃n aniu? Do cong̃nam leat̃-ra, a air̃d-r̃i, bar̃ Cuanna, ocur  
do

<sup>c</sup> *Iobhar Chinn Tragha*.—lobar̃ Chinn west of the county of Down, and is well  
Tr̃aig̃a.—This is the present Irish name of known in every part of Ireland where the  
the town of Newry, situated in the south- Irish language is spoken. It is understood



house, for the king did not think it becoming to have an idiot as a foster-son. His step-mother told Cuanna on this day to go for a bundle of fire-wood for the bath. Cuanna went to the wood and brought with him a bundle of green twigs, and of dried sticks, and the top branches of birch which he found in puddles and ordures, and put them on the fire; and though the fire had been bad before, it was worse after this. "The fire-wood thou hast brought with thee is a bad present, O Cuanna," said the women, "and it is becoming and like thyself; and alas!" said they, "thou art not the kind of a son we stand in need of having here to-day, but a son who would assist his father and his fosterer, on this day of battle; for Congal, with his Ultonians and foreigners, has been killing and overwhelming them these six days; and it was thy father's turn to fight yesterday, and we know not whether he has or has not survived." Cuanna asked, "Who will show me the way to Magh Rath?" "It requires but little courage in thee to find out the way thither," said they; "go to Iobhar Chinn Choiche mhic Neachtain, which is now called Iobhar Chinn Tragha<sup>c</sup>, where thou shalt find the abundant track of the hosts, and follow it to Magh Rath."

Cuanna came forward in rapid course, on the strong track of the hosts, till he arrived at Magh Rath, where he saw the great forces of both parties attacking each other. As the men of Erin were there they saw one lone man in the plain approaching them exactly from the south-west, and they ceased till they recognized him. "He is Cuanna, the idiot," said one of them; "he is Cuanna, the fool," said a second man; "it was no small cause of waiting," said a third man. In a short time Cuanna came on to where the king of Erin was. The king bade him welcome. "Good, my dear Cuanna," said he;

to mean the *yew at the head of the strand*.— *Choiche*, is used in the Annals of the Four Masters, at the year 1236.  
The more ancient name, *Iobhar Chinn*

do tparɣairt ar Congal, cið comalta dam é. Ar coir duit-ri cið a b'feartara, bar nɔɣ Epeann, do cið do'n cat pa do cɣuad-ugad ina aɣaid, uair do marb Congal t'atair ar catugad an laei ané. Ro h-imdeɣad im Chuanna aɣ a cloirtect rin, ocur a read po raid, tabair airm dam, a aird-ri, ocur briaatar dam go n-dingebad fear comloinn ced d'a b-fuil i t'agaid aniu. Tuceat cae gair mori panamaitt or ard aɣ cloirtect Chuana. Atbert Cuanna friu, do beirim fam' breiter, ar re, da d-teagmadair airm no il-paebar uplama aɣom, go n-diɣeolainn ar dpeim eigin aɣaid panamad do deanum fum. Acc itir, ar Domnall, na tug do t'uid no do t'aire iad, ocur aɣ po an dara gai teilecti fuil aɣam-pa duit, ocur 'r i an tpear pleag ar fearr ata i n-Eirinn i, .i. an t-pleag a ta 'na farrad, ocur an ga Gearr Congail, oir ni tabartur urcor n-impaill do ceatar dib. Gabar an oimuid an t-pleag, ocur craitir i i b-riathairi an nɔɣ, ocur atbert co n-ding-nað ect buð maie leir an nɔɣ di. Ionnoig go h-airm a b-fuil Maelduin, mac Aeda beannan, mac nɔɣ deiɣ-peiceamanta Dearmuman, aɣ a b-fuilit a airm fein ocur airm a briaatar po marbad le Congal ar catugad na Cedaine po do chuad toirainn, uair ar comdalta duit fein é, ocur do beira fuilleð airm duit ar mo gpad-ra, ocur ar mircair Congail. Ar ann rin painic Cuanna noime co h-airm i paibe Maelduin, mac Aeda beannan, ocur tug fuilleð airm do i cetoir.

Ro eirig an laeð laidir, laimtenac luae-gonac, ocur an beir beoð, brait-beimniuch, .i. Congal Claen, go d-tapla cuige Ceann-paelad, mac Oilellae, ocur tug beim cuimrið cɣuad-ledartac cloidim

<sup>d</sup> *Maelduin, the son of Aedh Bennain.*—Maelduin, mac Aeda beannan.—See note <sup>w</sup>, pp. 22, 23.

<sup>e</sup> *Cennfaeladh, the son of Oilell.*—Cenn-

faelad mac Oilellae.—He is well known to the lovers of Irish literature as the author of *Uraicept na n-Eiges*, or *Primer of the Bards*, and as the commentator on

he; "wherefore hast thou come to us to-day?" "To assist thee, O monarch," said Cuanna, "and to lay Congal prostrate, though he is my foster-brother." "It behoves thee," said the monarch of Erin, "though thou knowest it not, to press thy share of this battle against Congal, for he slew thy father in yesterday's battle." Cuanna grew red as he heard this, and said, "Give me weapons, O monarch, and I pledge my word that I will repel any fighter of a hundred men, who is against thee this day." All gave a great shout of derision aloud on hearing Cuanna. Cuanna said to them, "I swear by my word," said he, "that if I had arms or edged weapons at hand, I would revenge on some of you your having mocked me." "Not so," said Domhnall; "take no heed or notice of them; and here is for thee the second missile javelin which I have *to spare*, and it is the third best spear in Erin, the other two being the spear which is along with it, and the javelin called Gearr Congail, for an erring shot cannot be given with either of them." The idiot took the lance and brandished it in the presence of the king, and said that he would achieve with it a deed which would be pleasing to the king. "Go," said the king, "to the place in which is Maelduin, the son of Aedh Bennain<sup>d</sup>, the son of the good-protecting king of Desmond, for he has his own weapons and those of his brother, who was slain in last Wednesday's battle, and he is a foster-brother to thyself, and he will give thee more weapons for love of me and hatred of Congal." Then Cuanna went forward to the place where Maelduin, the son of Aedh Bennain, was, who gave him more weapons at once.

Now the robust, sanguine, rapid-wounding hero, and the lively, sure-striking bear, Congal Claen, went forth, and was met by Cennfaeladh, the son of Oilell<sup>e</sup>, to whom he gave a mighty, hard-smiting stroke of his

certain laws, said to have been originally in the third century. His death is recorded in the Annals of Tighernach at the



cloidim do, gur bñir an catbarr, gur tearg an ceann po a comair  
co n-urraim do'n indcinn ina foirleanmuin; aet ceana do tuitpead  
Ceannfaelad

year 679. Copies of his Uraicept are preserved in various Irish MSS. of authority, as in the *Leabhar Buidhe Leacain*, in the Library of Trinity College, Dublin (H. 2. 16.) and an ancient copy of his Commentary on King Cormac's Laws is preserved in a vellum MS. in the Library of the Duke of Buckingham, at Stowe, of which Dr. O'Connor gives a minute account in his Catalogue. But it is to be regretted that Dr. O'Connor, who had no vernacular knowledge of the Irish language, has entirely mistaken the meaning of an interesting passage relating to the poet Cennfaeladh, occurring in that valuable MS. It appears to have been taken from an ancient version of the Battle of Magh Rath, for it mentions in nearly the very words of this text, how Cennfaeladh lost a portion of his brain in the battle, the consequence of which was that his intellect became more acute, and his memory more retentive. But Dr. O'Connor, not conceiving that there was any thing wonderful in the matter, translates the word *inncinn*, which means *brain*, i. e. *the matter of the brain*, by the word unskilfulness (by a figure of speech which looks very unnatural); and the word *depmair*, which is still used in every part of Ireland to signify *forgetfulness*, he metamorphoses into Dermot, a man's name, thus changing one of the three wonderful events which the bards constantly recorded as having

happened at the Battle of *Magh Rath*, into an occurrence about which there seems nothing remarkable.

I shall here quote the entire passage, as far as it relates to Cennfaeladh, as it is deciphered and translated by Dr. O'Connor.

“Lacc don liubharr Daire Lubran  
ocur aimrep do aimrep Domnaill mc.  
Aeda mc. Annipeach ocu peppa do  
Cenofaela mc. Aill. Ocu tac. a oen-  
ma a hincind do bein a cenn chinofaela  
i k. Maige Rath.

“Teopa buaioh in k. a rin .i. maimo  
ap Congal in a gae ria n Domnall in a  
phirinde ocu Suibne geilt do oul pe  
geltacht ocu a incinn depmair do bein  
a cind Cinofaela i k. Maige Rath.

“I<sup>a</sup> e in <sup>a</sup>f. apnaobuaioh maimo ap  
Congal in a gae pe n-Domnall ina pi-  
rinde, uair buaioh maimo ap in anpilen  
riar an ripen.

“I<sup>a</sup> e in <sup>a</sup>f. ap nabuaioh Suibne Geilt  
do oul pe geltacht .i. ap ap facaibh do  
laiohibh ocu do rgelaib ag apfizi cach  
o rin ille.

“I<sup>a</sup> e an <sup>a</sup>f. apnaobuaioh a incinn  
depmair do bein a cind cinofaela, uair  
ir ann do righeo a leigar i tuaim ope-  
cain i compac na tri pparched it. tigh-  
ibh na tri ruao .i. rai fenechair ocu  
rai filechta ocu rai leigind ocu do-  
neoch po chanair na tri pcola canlai

his sword, so that he broke the helmet and cut the head under it, so that a portion of the brain flowed out, and Cennfaeladh would have fallen

[caó laí] no bíoh aicepium epia geipe  
a inoilecta cannaioche [recte cach n-  
aioche] ocur inoich ba hincapenta  
ler oe pob. eò glunpnaíthe fúí ocur po  
pcuibhítha aice i caile liubair.

“No cumas hí in ceathramas buair  
.i. fep opepaib Ep. ocur fep opepaib  
alban oo sul tapir roir ganluing, gan  
eathair .i. Dubdaíh mac Damain ocur  
fep oo gaoelaib.”

Translated by Dr. O’Conor thus :

“The place of this book (i. e. where it was written) was Daire Lubran (i. e. the oak grove of Lubran), and its time was when Donnald, the son of Aod, son of Airmire, was king of Ireland; and the person (i. e. the writer), was Cennfaelad, the son of Ailill; and the occasion of composing it was because *Dermot’s* ignorance yielded to Cennfaelad’s skill at the battle of *Moraith*.

“Three victories were gained there. Congal the Crooked was defeated in his falsehood by Donnald in his truth;\* and Subne, the Mad, ran mad on that occasion; and the unskilfulness of Dermot yielded to the skill of Cennfaelad. The cause of the victory of Donnald over Congal, in truth, was this, that falsehood must

always be conquered by truth. The cause of the victory gained by Subne the Mad’s turning mad, was, that he lost some poems and narratives, of which others availed themselves after. The cause of the victory of Dermot’s unskilfulness yielding to Cennfaelad’s skill, was that he (Cennfaelad) was educated at *Tuam-Dreacan*, at the meeting of the three roads, between the houses of three learned men—that is, a man skilled in genealogies, and a man skilled in poetry, and a man skilled in difficult reading; and whatever these three schools taught in the day, he, by the acuteness of his intellect, pondered over each night, and whatever was most difficult, he unknotted, and wrote down in his book of hard questions. We must not omit a fourth victory gained at that time, that is, that a man of Ireland, and another man of Albany passed over to the east without a ship of burthen, without a ship of war—namely, Dubdiad, the son of Damain, and another of the Gael.”—*Stowe Catalogue*, vol. i. p. 285, sq.

This passage is not only incorrectly decyphered from the MS., but also still more incorrectly translated. The following is the true version, as the Irish scholar will

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\* He observes in a note, that “This seems to have been a religious war between the Christian king Donnald, and the Pagan Congal,” an observation which is sufficient to show that Dr. O’Conor never read, or at least never understood, the Battle of Magh Rath.

Ceannfaeladh le Congal 'ra n-ionadh rin, minn ainceadh Cunnmael, mac Suibne, ocur Maelodan Macla é, ocur ar na anacul doib po ionnaiceatar e co Senach, go Comarba Patraic, ocur po ionpaio-eatar fein do congbail a g-coda do'n cae. Ocur po ionnaic Senac Ceannfaeladh iar rin go bricin Tuama Dreaccan, ocur do bi aice go ceann m-bliadhna a g-leigear; ocur do ril a mcinne cuil ar rin an pe rin, co nac bi ní da g-cluineadh gan a beic do glain-meabrae

at once perceive :

“ The place of this book is Daire Lubran [now Derryloran, in Tyrone], and its time is the time of Domhnall, son of Aedh, son of Ainmire, and its person [i. e. author] *was* Cennfaeladh, the son of Ailill, and the cause of its composition was, because his brain of forgetfulness [*the cerebellum*] was taken out of the head of Cennfaeladh, in the Battle of Magh Rath.

“ Three were the victories of that battle, viz., 1. the defeat of Congal Claen [the wry-eyed] in his falsehood, by Domhnall in his truth. 2. Suibhne Geilt's going mad ; and, 3. his brain of forgetfulness being taken from the head of Cennfaeladh.

“ The cause of the defeat of Congal in his falsehood by Domhnall in his truth, is, that the unjust man is always defeated by the just.

“ The reason why Suibhne Geilt's going mad is called a victory is, from the number of poems and stories he left to the amusement of all ever since.

“ The reason that the taking of his brain of forgetfulness out of the head of Cennfaeladh is accounted a victory is, be-

cause he was *afterwards* cured at Tuaim Dreacain [Tomregan], at the meeting of three roads between the houses of three learned men, viz., a professor of the Fenechas law, a professor of poetry, and a professor of literature, and whatever the three schools repeated each day he retained through the acuteness of his intellect each night, and whatever part of it he deemed necessary to be elucidated he glossed, and wrote down in a Caille [?] Leabhar.

“ Or that there was a fourth victory, that is, a man of the men of Erin and a man of the men of Alba passed eastward [i. e. to Alba] without a ship or vessel, namely, Dubhdiadh, the son of Daman, and one of the Gaels.”

The task of thus pointing out the errors of Dr. O'Connor is very painful, but the Editor feels it his duty always to notice whatever tends to corrupt or falsify the sources of Irish history.

That Cennfaeladh's intellect was improved by losing a portion of his cerebellum in this battle is very difficult to believe on the authority of this story ; but the advocates of the modern science of phre-



fallen by Congal on the spot, had he not been protected by Crunnmael, the son of Suibhne, and Maelodhar Macha; and after protecting him they conveyed him to Senach, Comharba, [i. e. *successor*] of St. Patrick<sup>f</sup>, and returned to maintain their part of the battle. After this Senach conducted Cennfaeladh to Bricin of Tuaim Dreagan<sup>g</sup>, with whom he remained for a year under cure, and in the course of this time his back brain had flowed out, *which so much improved his memory* that there was nothing which he heard repeated, that he had

nology have recorded several instances in which similar changes of character have been produced by injuries inflicted on the head. On this subject hear Dr. Coombe : "A very striking argument in favour of the doctrine that the brain is the organ of the mind, is found in the numerous cases in which changes of character have been produced by injuries inflicted on the head. In this way the action of the brain is sometimes so much altered that high talents are subsequently displayed where mediocrity, or even extreme dulness existed before. . . . . Father Mabillon had a very limited capacity in early youth, inasmuch that at the age of eighteen he could neither read nor write, and hardly even speak. In consequence of a fall it became necessary to trepan his skull: during his convalescence a copy of Euclid fell into his hands, and he made rapid progress in the study of mathematics." Dr. Gall mentions also the case of a lad, who, up to his thirteenth year, was incorrigibly dull; having fallen from a staircase and wounded his head, he afterwards,

when cured, pursued his studies with distinguished success. Another young man, when at the age of fourteen or fifteen, was equally unpromising, but fell from a stair in Copenhagen, hurting his head, and subsequently manifested great vigour of the intellectual faculties. Gretry tells of himself, in his Memoirs, that he was indebted for his musical genius to a violent blow inflicted on his head by a falling beam of wood. "In one of the sons of the late Dr. Priestley" (says Dr. Caldwell) "a fracture of the skull, produced by a fall from a two-story window, improved not a little the character of his intellect. For a knowledge of this fact I am indebted to the Doctor himself."

<sup>f</sup> *Senach, Comharba of St. Patrick*.—He died in the year 610, and the introduction of him here is an evident anachronism.

<sup>g</sup> *Bricin Tuama Dreagan*,—now Tomregan, near the village of Ballyconnell, and on the frontiers of the counties of Cavan and Fermanagh.—See Note in the Feilire Aengus, at the 5th of September, in the Leabhar Breac.

meaḃpae aige; doig aḃ an t-aipear do nḃ ḃricin do tri pcolaiḃ do ḃioḃ rin do ḡlain-meaḃpa aige-ríum, gur bo fear tri pcol iarom Ceannpaelaḃ, mac Oilíolla, gur ab é do aḡnuadaḃ Uraiceart na n-Eicep, i n-Doire Lurain ierḡtain.

Imthura Congal, po cromurtoir 'mon ḡ-caḡ i ḡ-cuipḡlaḃ a pceit uirḃeircc, imel-cruaiḃ, gur trarccoir tpeona 'na ḃ-toraḃ, ocur ḡor muḃaiḃ milid 'na meáḃon, ocur ḡor ḃorḡair cupaiḃ 'na ḡ-cuipḡlaḃ a pceit, gur bo cumac enam, ocur ceann, ocur colann, ḡac leirḡ ocur ḡac laḡair inar luaiḃertair; co ḃ-tarḡa ḃuige an fear borḃ, baet, écceillide, Cuanna, mac Ultain Láim-ḡada, mac riḡ Caeilli na ḡ-cupaḃ, pḡir a n-abarḡar Oirḡear an tan ra. Fáilḡir Congal re pairin a ḃoigḡi ocur a ḃomalta, ocur atberḡ, ar díḡra an ḃiberḡ, ocur ar laeḃda an leir-ḡeaḡar po deḡa baioḡ ocur buirḃ do ḃomluaḃ caḡa um aḡaiḃ-rí a n-alt na h-uairḡe rí. Ní peidm ḡlaḡa na pḡr-laiḃ duir-rí aḃ, bar Cuanna, aircc peiceam-nair do ḡabairḡ ar mac deirḡ-pḡr no deaḡ-laiḃ da ḃ-ticḡaḃ do ḡabairḡ a lai báḡa le a bunaḃ ceineoil a n-imarḡail arḃ-caḡa. Na fearḡaiḡḡear tu, irḡ, a Chuanna, bar Congal, uair po fearḡarra naḃ do ḡnim ḡairḡeḃ, ná d'imluaḃ eḃta na eanḡnamia ḡanḡair co Maḡ Raḡ do'n puaḡar ra. Ní h-innḡcin airḃ-riḡ duir-rí rin do raḡa, bar Cuanna, ciḃ im naḃ ḃ-tioḃḡainn-rí m'peidm caḡa lem aicme ocur lem áirḃ-riḡ. Aḃt cena, ar ura lim-ra airḡ d'ḡulang na ḡan cunḡnam le mo cairḃib ir in lo báḡa ra aniu. Ar ann rin tainic Congal reac an oinmḃ. Do ḃruid Cuanna a ḃonn re taḡa ocur re tiuḡ na talman, ocur do ḃuir a mḡr i ruaineam na pḡiḡi pḡinn-leitni, ocur tuḡ urḃor dána, duaiḃreac, deaḡ-calma, aḡmar, aḡmeil, urḃaḃac d'inḡraiḡiḃ Congal, co n-deachaiḃ reac uillinn

<sup>h</sup> *Doire Lurain*,—now Derryloran, near Cookstown, in the barony of Dungannon, in the north of the county of Tyrone. *Doire Lurain*, which signifies the “oak grove of Luran” (a man’s name), is the name of an old church and townland, and

had not distinctly by heart, and the instruction which Bricin had delivered to his three schools he [Cennfaeladh] had treasured up in his clear memory; so that Cennfaeladh, the son of Oilell, afterwards became a man [i. e. *a teacher*] of three schools, and it was he that afterwards renewed Uraicept na n-Eges, at Doire Lurain<sup>n</sup>.

With respect to Congal, he turned to the battle with his famous hard-bordered shield, and prostrated mighty men in the front, overwhelmed soldiers in the middle, and triumphed over heroes on the borders, so that every spot and place to which he passed was a broken heap of bones, heads, and bodies; until the furious stolid simpleton Cuanna, the son of Ultan, the Longhanded, i. e. the son of the king of Caell na g-Curadh, now called Oirthear, met him. Congal, on seeing his companion and foster-brother, bade him welcome, and said, "Terrible is the malice, and heroic is the muster when fools and madmen are at this moment of time waging battle against me." "It is not the act of a prince or a true hero in thee, indeed," said Cuanna, to "cast reflections on the son of any good man or good hero, who should come to give his day of battle to assist his relatives in the struggle of a great battle." "Be not enraged, O Cuanna," said Congal, "for I know that it was not for martial achievements, or to perform feats of arms or valour thou hast come to Magh Rath on this expedition." "It is not the saying of an arch-king for thee to say so," said Cuanna; "why should I not lend my aid in battle to my tribe and my monarch? But, however, I can more easily bear a reproach than forbear giving assistance to my friends on this day of battle." Then Congal passed by the idiot. *But* Cuanna pressed his foot against the support and the solidity of the earth, and putting his finger on the cord of his broad-headed spear, he made a bold, furious, brave, successful, terrible, destructive shot at Congal, and it passed  
beyond

also of a parish which is partly in the rony of Loughinsholin, in the county of  
county of Tyrone, and partly in the ba- Londonderry.



uillinn an pceit comhoir caṑa, gur ṑoll an lam-ḡai an luireac, co  
 n-deachaid ṑ in arainn, gur bo treaḡdaiḡṑi na h-inne uile, co paibe  
 forpaṑṑ fṑr da fṑiḡren tre ḡainḡen na luiriḡi ocur tre ṑompar  
 ocur tre ṑoimṑeann a cuirp do'n leaṑ aṑaill. Deṑair Congal  
 tairṑr ocur tuc d'a uio gur b'e an oimṑio po ḡuin e, ocur po bai ar  
 cumur do-rom an oimṑio do marbaḡ inḡ, acṑ nar miaḡ lair fuil  
 oimṑie d'faiṑin ar a armaib, ocur do leiḡ a laeṑ-arm ar lar,  
 ocur tug tereḡ ocur tren-tarṑanḡ ar an rleiḡ ina fṑiteinḡ ḡen  
 gur fedarṑar; ocur tug an dapa feaṑṑ, ocur noṑar fed; tuc an  
 trear feaṑṑ a abaṑ ocur a ionaṑar amaṑ iṑir a ṑnear ocur a  
 ṑeangal caṑa, ocur tairṑiḡir Congal a bar comḡainḡean caṑa  
 ocur tuc dainḡean an ṑreara d'urḡlaiḡi an alaḡ tar dibeiḡ ḡa-  
 baiḡ na ḡona, ocur toḡbaiḡ a arm do lar, ocur ḡeibeḡ aḡ aḡollom  
 na h-oimṑio, ocur a re po raio fṑir: durrān leam, a Chuanna, bar  
 Congal, naṑ triaṑ tren-comṑeaṑ, no cliaṑ beaṑna ced tarlaicṑ an  
 t-urṑor rin dom' ṑimṑie; poeṑ leam fṑr naṑ e an cuinḡio calma,  
 caṑ-linmar Ceallaṑ, mac Maicoḡa, miaḡir mo ṑopp do ṑed ḡuin;  
 olc leam fṑr naṑ é an cuaille caṑ-linmar Cṑunmāel, mac Suibne,  
 oir ḡligeaṑ m'fṑrdearḡaḡ, uair po orṑar a aṑair ar aṑlaṑ aṑṑ-pi  
 Eṑenn, con aṑe rin naṑ ḡliḡ feiṑeam fṑoṑ re palaḡ. Leiḡ ar ale,  
 a Chongail, bar Cuanna, ar cian aṑa an rean-focal, i ḡ-ceann ḡaṑ  
 baiṑ a baegal. Nī h-inann rin am, a Chuanna, bar Congal, ocur  
 ḡniomaṑṑa obloir aṑḡeanaḡ, ḡan aṑnead n-dainḡean, ocur ḡan aḡ-  
 bor dom' ceapbaḡ. Tug Congal d'a uio iarṑain ocur d'a aṑe nar  
 bo riḡ Ulaḡ na Eṑenn é a h-aṑle na h-aenḡona, tug an oimṑio fair;  
 ocur po ḡaburṑar aḡ á ḡiḡail fein co cṑoḡa, comḡana, comṑeann ar  
 feaṑaib Eṑenn, aḡ fṑoḡaḡa ḡaṑa fṑi, ocur aḡ uatḡaḡaḡ ḡaṑa  
 h-aicmeaḡ,

<sup>i</sup> *Crunnmhāel, the son of Suibhne.* —  
 Cṑunmāel, mac Suibne,—i. e. the son of  
 Suibhne Meann, who was monarch of Ire-  
 land from the year 615 to 628, when he

was slain by Congal.

<sup>j</sup> *Old is the proverb.*—The Irish writers  
 are so fond of putting proverbs into the  
 mouths of their characters that they scru-

beyond the angle of his great shield, so that the hand-spear pierced the armour *of Congal* and entered his abdomen and pierced all the viscera, so that as much as would kill a man of its blade was to be seen at the other side of his body and of the armour which defended it! Congal looked on one side, and observed that it was the idiot that wounded him; and it was in his power to slay him on the spot, but he did not like to see the blood of an idiot on his arms; he laid his heroic weapons on the ground, and made a drag and a mighty pull to draw back the spear, but he failed; he made a second effort, and failed; but in the third effort he dragged out his viscera and bowels between his skin and his warlike attire; and he extended his strong warlike hand and drew his belt to close the wound, and took up his arms off the ground, and proceeded to address the idiot, and said to him, "Wo is me, O Cuanna," said Congal, "that it was not a mighty puissant lord, or a hundred-killing champion that sent that shot to destroy me. It grieves me, moreover, that it was not the mighty, many-battled, populous champion, Cellach, the son of Maelcobha, that has to boast of having first wounded my body. I lament that it was not the pillar, numerous *attended* in battle, Crunnmhael, the son of Suibhne<sup>i</sup>, that chanced to wound me, for I slew his father at the instigation of the monarch of Erin, so that a debtor might not owe the death of enmity." "Desist, O Congal," said Cuanna, "old is the proverb<sup>j</sup> that 'his own danger hangs over the head of every rash man.'" "That is not the same, O Cuanna," said Congal, "as *that I should fall by* the deeds of an imbecile idiot without a firm mind, and without a cause for destroying me." After this Congal recognized that he was neither king of Ulster nor Erin after this one wound, which the idiot had inflicted upon him; and he proceeded to revenge himself bravely, boldly, and impetuously on the men of Erin, by slaughtering

ple not, as in the present instance, to make opponent, but this is probably from want a fool wield them in argument against an of skill in the writer.

h-aicmeað, ocur ag díoṭuḡað ḡaḱa deiḡ-ḱeineoil; doiḡ am po ba  
 tiompuḡað paṇṇtaḱ ap řaiṇṇiachaiḱ an řiubal řin, ocur po ba  
 bualaḱ moḡaiḱ ap řin-déaraiḱ, ocur po ba řḡaíleaḱ řearḱon řir  
 ainiḡiḱ ap tpeḱaiḱ ḱaraḱtaḱa, ḱian-luaimneaḱa, ocur po ba tapca-  
 řal mařa muiřniḡ, moiř-ḡearanaḡ ap cřuaḱ-ḡaethaiḱ calaḱ, an  
 tocařḱa teann, tiṇneařnaḱ tuc Congal ap na caṱaiḱ; ḡo nář řáḡ-  
 baiḱ lior ḡan luaṱ-ḡul, na ářḱ ḡan ecaíne, na maiḡean ḡan moiř-  
 earbaiḱ, ḱo na ceiṱriḱ coiḡeaḱaiḱ baḱoř ina aḡaiḱ an uaiř řin, ḱo  
 na h-ářaiḱ ocur ḱo na h-aṇicciḱ tucurṱaiř řořṛae; doiḡ ap eaḱ  
 po at poḱaiř leiř ḱo ḱomaiřean řiḡ, ocur řuiřeaḱ, ocur toiřeaḱ,  
 cenmoṱa amaiř, ocur aṇṛaiḱ, ocur oḡlaiḱ lium, ocur laiḱ leaḱařṱa,  
 ocur buiřb, ocur baiṱṱ, ocur buileaḱaiḡ: ceḱ Aeḱ, ceḱ Aeḱan, ceḱ  
 Iollann, ceḱ Domnall, ceḱ Aengur, ceḱ Donnchaḱ, caeḡa ḱřian,  
 caeḡa Cřian, caeḡa Conḱobar, třioḱa Cope, třioḱa řlann, třioḱa  
 řlanṱeř;

<sup>k</sup> *Against the strong streams from the land.*—Ap cřuaḱ-ḡaethaiḱ calaḱ.—The word ḡaoṱ or ḡaeth, which is not explained in any Irish Dictionary, signifies a shallow stream into which the tide flows, and which is fordable at low water. It frequently enters into topographical names, as ḡaoṱ Saile, in Erris, ḡaoṱ Ruir, near Killalla, and ḡaoṱ Dóir and ḡaoṱ Deapa, in the west of the county of Donegal.

<sup>l</sup> *One hundred Aedhs.*—Ceḱ Aeḱ.—This enumeration of the persons slain by Congal, after having received a mortal wound himself, must be regarded as pure romance; but it is curious as giving us an idea of the names which were most commonly used in Ireland in the time of the writer. Of these names some are still in use as Christian names of men, many are preserved in surnames, but several are entirely obsolete.

The name Aedh, which is translated *ignis* by Colgan, has been Latinized Aidus, Hugo, and Odo, and is now always Anglicised Hugh.

<sup>m</sup> *One hundred Aedhans.*—Céḱ Aeḱan.—This name, which is a diminutive of the preceding, has been Latinized *Aidanus*, but it is now nearly obsolete as the Christian name of a man, and it does not enter into any surname, as far as the Editor knows.

<sup>n</sup> *One hundred Illanns.*—Ceḱ Iollann.—This name is now obsolete, though formerly very common.

<sup>o</sup> *One hundred Domhnalls.*—Ceḱ Domnall.—The name Domhnal has been Latinized Domnaldus, Donaldus, and Danielis, and Anglicised Donell, Donnell, Donald, and Daniel, and it is almost unnecessary to state, that it is still very common in



tering every tribe, thinning every sept, and overwhelming every noble family; and indeed the onslaught made by Congal *and his attendants* on the battalions on this occasion, was like the greedy gathering of summer ravens, or the threshing made by a labourer on small ears of corn, or the letting loose of a truly furious hound among wild and swift herds, or like the pressing of the loud-moaning boisterous sea against the strong streams<sup>k</sup> from the land, so that there was not a house left without weeping, or a hill without moaning, or a plain without great loss, throughout the four provinces which were against him at that time, in consequence of the slaughter and destruction which he brought upon them; for, besides soldiers and heroes, youths, warriors, clowns, fools, and madmen, he slew the following number of kings, princes, and chieftains: one hundred Aedhs<sup>l</sup>, one hundred Aedhans<sup>m</sup>, one hundred Illanns<sup>n</sup>, one hundred Domhnalls<sup>o</sup>, one hundred Aengus's<sup>p</sup>, one hundred Donnchadhs<sup>q</sup>; fifty Brians<sup>r</sup>, fifty Cians<sup>s</sup>, fifty Conchobhars<sup>t</sup>; thirty Corcs<sup>u</sup>, thirty Flanns<sup>v</sup>, thirty Flaites's<sup>s</sup>;

Ireland as the proper name of a man, always anglicised Daniel.

<sup>p</sup> *Aengus's*. — *Ængur*. — This is also still in use, but generally under the Latinized guise of Æneas. It was Anglicised Angus in the reign of Queen Elizabeth.

<sup>q</sup> *Donnchadhs*. — *Donnchað*, — has been Latinized Donatus, and Dionysius, and Anglicised Donogh, Donat, and Denis, in which last form it is still in common use in every part of Ireland, that is, the person who is called *Donnchað* in Irish is now always called Denis in English.

<sup>r</sup> *Brians*. — *Bríann*. — This is the same as the Brienne of the Normans; it is still in use in every part of Ireland, but generally Anglicised Bernard and Barney.

<sup>s</sup> *Cians*. — *Cian*, is still in use among

the O'Haras and a few other families, but always Anglicised Kean, which is not very incorrect.

<sup>t</sup> *Conchobhars*. — *Concobap*, is still in use, but under the Anglicised form Conor, or the Latinized form Cornelius. In the old English records it is sometimes Anglicised Cnogher and Conogher. The late Mr. Banim, in his celebrated novel, writes it Crohoor, which nearly represents the corrupt manner in which it is pronounced in the county of Kilkenny.

<sup>u</sup> *Corcs*. — *Copc*, is now entirely obsolete as the Christian-name of a man, but its genitive form is preserved in the family name Quirk, formerly O'Quirk.

<sup>v</sup> *Flanns*. — *Flann*, is obsolete as a Christian name, except among very few families,

Flait̃er; deic Neill, deic n-Ámlaib̃, deic n-Ámurgin; nai m-ḃreapail, nai Muirg̃ir, nai Muirpeādaig; oēt n-Éogain, oēt Conaill, oēt Cob̃taig; peāct Reochaid̃, peāct Rídearg̃, peāct Ríonaig; pe ḃreapail, pe ḃaedain, pe ḃlaet̃mic; cuig n-Duib̃, cuig Demain, cuig Diaimata; ceit̃re Scalaid̃, ceit̃re Sopaid̃, ceit̃re Seachnaraig; tri Lorcain, tri Lugaid̃, tri Laegaire; da Eapc, dá Paelan, dá Fionnchaō;

but its genitive form is preserved in the family name Flynn, formerly O'Flynn, in Irish letters O'Flóinn.

<sup>u</sup> *Flait̃hes's*.—Flait̃er, is now obsolete as a Christian name, and it does not enter into any surname as far as the editor knows.

<sup>v</sup> *Nialls*.—Níall.—This name is Latinized Nigellus by St. Bernard, in the Life of St. Malachy; it is still in common use as the Christian name of a man, and Anglicised Neale.

<sup>w</sup> *Amhlaibhs*.—Ámlaib̃.—This name, which is written, according to the modern orthography, Ámlaib̃, was never in use among the Irish until about the close of the eighth century, when they adopted it from the Danes, with whom they then began to form intermarriages. It occurs for the first time in the Annals of the Four Masters, at the year 851, and its introduction here as a man's name common in Ireland proves that this account of the Battle of Magh Rath was written after the settlement of the Danes in Ireland. The only name like it which the ancient Irish had among them is Ámalgaid̃, but they are certainly not identical, though probably of cognate origin. Both are now An-

glicised Awley in the surname Mac Awley.

<sup>x</sup> *Aimergins*.—Ámurgin, now obsolete as the Christian name of a man, but retained in the surname Mergin, corruptly Bergin, formerly O'Amergin.

<sup>y</sup> *Breasals*.—ḃreapail, was very common as the name of a man in the last century, but it is now nearly obsolete; it is Anglicised Brassel, and sometimes Brazil and latterly Basil among the O'Maddens.

<sup>z</sup> *Muirgis's*.—Muirg̃ir.—This name was very common among the ancient Irish before the Anglo-Norman invasion; but the present name Maurice seems to have been borrowed from the English, though evidently cognate with Muirg̃ir. It is still undoubtedly preserved in the family name Morissy, which is Anglicised from its genitive form in O'Muirgeara.

<sup>a</sup> *Muireadhachs*.—Muirpeādach, i. e. the *mariner*, now obsolete as the Christian name of a man, but its genitive form is preserved in the family name Murray, formerly O'Muirpeādaig. It is Latinized Muredachus by Colgan and others.

<sup>b</sup> *Eoghans*.—Éog̃an, which is explained in Cormac's Glossary, the *good offspring*, or the *goodly born*, like the Latin *Eugenius*, is still in use as the Christian name

thes's<sup>u</sup>, ten Nialls<sup>v</sup>, ten Amhlaibhs<sup>w</sup>, ten Aimerkins<sup>x</sup>; nine Breasals<sup>y</sup>, nine Muirgis's<sup>z</sup>, nine Muireadhachs<sup>a</sup>; eight Eoghans<sup>b</sup>, eight Conalls<sup>c</sup>, eight Cobhthachs<sup>d</sup>; seven Reochaidhs<sup>e</sup>, seven Rideargs<sup>f</sup>, seven Rionaighs<sup>g</sup>; six Breasals<sup>h</sup>, six Baedans<sup>i</sup>, six Blathmacs<sup>j</sup>; five Dubhs<sup>k</sup>; five Demans<sup>l</sup>; five Diarmaits<sup>m</sup>; four Scalaidhs<sup>n</sup>; four Soraidhs<sup>o</sup>, four Sechnasachs<sup>p</sup>; three Lorcans<sup>q</sup>, three Lughaidhs<sup>r</sup>, three Laeghaires<sup>s</sup>;  
two

of a man; it is Anglicised Owen and Eugene, and Latinized Eoganus and Eugenius.

<sup>c</sup> *Conalls*.—Conall, is still in use among a few families as the proper name of a man, but most generally as a surname, though it does not appear that the surname O'Connell is formed from it, that being an Anglicised form of the Irish *O'Conghail*.

<sup>d</sup> *Cobhthachs*.—Cob̃t̃ac̃, i. e. *Victoricius*, now obsolete as a Christian name, but preserved in the surname Coffey.

<sup>e</sup> *Reochaidhs*.—Reõc̃ãĩõ, now entirely obsolete.

<sup>f</sup> *Rideargs*.—Rĩõeap̃g̃, obsolete.

<sup>g</sup> *Rionaighs*.—Rĩõñãĩg̃, obsolete.

<sup>h</sup> *Breasals*.—B̃reap̃al̃.—See Note <sup>y</sup>, p. 290.

<sup>i</sup> *Baedans*.—B̃aeõáñ, now obsolete as a man's Christian name, but preserved in the surname Boyton.

<sup>j</sup> *Blathmacs*.—B̃lãt̃mac̃, now obsolete. This name is translated Florigenus by Colgan, Acta, SS. p. 129, n. 3.

<sup>k</sup> *Dubhs*.—Dub̃, i. e. *Black*, is now obsolete as a man's Christian name, but preserved in the surname Duff.

<sup>l</sup> *Demans*.—Deaman, obsolete as a man's Christian name, but retained in the surname Diman and Diamond, formerly

O'Deman.

<sup>m</sup> *Diarmaits*.—D̃iap̃mãĩt̃, still in use in every part of Ireland. It is usually Latinized Diermitius, and Anglicised Dermot, Darby, and, latterly, Jeremiah, which is the form now generally adopted.

<sup>n</sup> *Scalaidhs*.—Scãlãĩõ, now obsolete as the Christian name of a man, but preserved in the surname Scally.

<sup>o</sup> *Soraidhs*.—Sõrãĩõ, now obsolete.

<sup>p</sup> *Sechnasachs*.—Sẽãc̃nãp̃ach̃, now obsolete as a man's Christian or baptismal name, but preserved in the family name O'Shaughnessy.

<sup>q</sup> *Lorcans*.—Lõp̃c̃áñ, obsolete, but retained in the surname O'Lorcain, which is now always Anglicised Larkin.

<sup>r</sup> *Lughaidhs*.—Lũg̃ãĩõ, still retained, and Anglicised Lewy and Lewis. It is Latinized Lugadius and Lugaidus by Adamnan and others, who have written lives of Irish saints in the Latin language. It is cognate with the Teutonic name Ludwig, Ledwich; which is Latinized Ludovicus, and Gallicised Louis.

<sup>s</sup> *Laeghaires*.—L̃aẽg̃ãĩpẽ, now obsolete as a man's Christian or baptismal name, but retained in the surname O'Laeghaire, which is Anglicised O'Leary.



Ḳionnchað; Duban, Deman, Diṛpeaðac̃, Maenac̃, Muirgiur, Muirpeaðac̃, Corc, Coirpeall, Concobar, Diangur, Domnall, Dinntac̃, Fergur, Fallom̃an, Taðg, Tuac̃al, Oilíoll, Enna, Inpeac̃tac̃.

Ir é innirín do roðair lair d'á bṛeirim bṛuide, ocur d'á tṛiptuḡ-að tṛioc̃, ocur d'á earbaðair ainḡn, ar fearair Eṛenn, aḡ dnoḡail a en ḡona oṛthair.

Ar forbað caða feðma, ocur ar cinned caða cṛuad-comlainn do Congal Claen ir in caṛ-laṛair rín, at conairc rium cúige a c̃ara, ocur a c̃oic̃l, ocur a c̃omalta aen tige, ocur aen leṛta, ocur aen toḡbala, dalta réin deiṛidec̃, deṛb-tairiri do Domnall, mac Aeda, mic Ainmirech, .i. Maelduin, mac Aeda bṛatbuillig ben-nain, ocur mar at conairc rium eṛidein 'ḡá innraig̃ið peac̃ cað arc̃ena, atbeṛt na bṛiatra ra: Conair cinnur in muad-macaem moṛ do Mhuimnecair ale itir, bar Congal Claen. Re tairdeilb

do

<sup>t</sup> *Eares*. — Earc, now obsolete, but its diminutive form Earcán is retained in the surname O'h-Earcán, now Anglicised Harkan.

<sup>u</sup> *Faelans*. — Faelán, now obsolete as a man's Christian name, but retained in the family name O'Faelán, Anglicised Phelan and Whelan.

<sup>v</sup> *Finnchadhs*. — Fionnchað, now obsolete.

<sup>w</sup> *Dubhan*. — Dubán, now obsolete as a man's Christian name, but retained in the family name O'Dubán, which is Anglicised Duane, Dwan, Divan, and very frequently Downes.

<sup>x</sup> *Deman*. — Deman. — See Note <sup>1</sup>, *suprà*.

<sup>y</sup> *Dithrebbach*. — Diṛpeaðac̃, now obsolete: it signifies a hermit or eremite.

<sup>z</sup> *Maenach*. — Maenach, now obsolete

as a man's name, but retained in the surname O'Maenac̃, which is Anglicised Mainy and Mooney.

<sup>a</sup> *Coireall*. — Coirpeall, now obsolete as a man's Christian name and surname, but its diminutive form is preserved in the family name O'Coirpeallan, which is Anglicised Carellan, Carland, and Curland, and sometimes Carleton.

<sup>b</sup> *Diangus*. — Diangur, now obsolete.

<sup>c</sup> *Dinnthach*. — Dinntac̃, obsolete.

<sup>d</sup> *Fergus*. — Fearḡur is still used as the Christian name of a man, and correctly Anglicised Fergus.

<sup>e</sup> *Fallomhan*. — Fallom̃an, now obsolete as the proper name of a man, but retained in the surname, O'Fallom̃an, now Anglicised Fallon, the O' being generally, if not always, rejected.

two Eares<sup>t</sup>, two Faelans<sup>u</sup>, two Finnochadhs<sup>v</sup>; one Dubhan<sup>w</sup>, one Deman<sup>x</sup>, one Dithrebhach<sup>y</sup>, one Maenach<sup>z</sup>, one Muirghius, one Muireadhach, one Core, one Coireall<sup>a</sup>, one Conchobhar, one Diangus<sup>b</sup>, one Domhnall, one Dinntach<sup>c</sup>, one Fergus<sup>d</sup>, one Fallomhan<sup>e</sup>, one Tadhg<sup>f</sup>, one Tuathal<sup>g</sup>, one Oilill<sup>h</sup>, one Enna<sup>i</sup>, one Innrachtach<sup>j</sup>.

Such were the names slain by his onslaught and capture, his overpowering of wretches, and in his spiteful taking off of the men of Erin, in revenging his own wound upon them.

After having finished every exertion, and terminated every hard conflict in that field of contest<sup>k</sup>, Congal saw approaching him his friend, companion, and foster-brother of the same house and same bed, and same rearing, the diligent and truly affectionate foster-son of Domhnall, son of Aedh, son of Ainmire, namely, Maelduin, son of the warlike Aedh Beannain, and as he saw him approaching, himself beyond all, he spake these words: "Wherefore does the large, soft youth of the Momonians come hither," said Congal Claen. "To show thee

<sup>f</sup> *Tadhg*.—*Ταδγ*, which is interpreted a poet by the Glossographers, is still in use as the Christian name of a man in every part of Ireland. It has been Latinized Thaddæus and Theophilus, and Anglicised Thady, Teige, and Timothy, which last is the form of the name now generally used.

<sup>g</sup> *Tuathal*.—*Τυαθαλ*, i. e. the lordly, now obsolete as the Christian name of a man, but retained in the family name O'*Τυαταλ*, now Anglicised O'Toole, and sometimes Tuohill.

<sup>h</sup> *Oilill*.—*Οιλιλλ*; this, which was the name of a great number of ancient Irish chieftains, is now entirely obsolete as the

Christian name of a man, and it does not appear to enter into any family name. It was pronounced Errill in some parts of Ireland.

<sup>i</sup> *Enna*.—*Εννα*, now obsolete as the Christian name of a man, but retained in the family name of Mac Enna, generally Anglicised Makenna.

<sup>j</sup> *Innrachtach*.—*Ινπεαχταχ*, now obsolete as the Christian name of a man, but retained in the surnames O'h-Inpeachtach, and Mac Inpeachtach, the former of which is Anglicised Hanraghty in the north, and the latter Enright or Inright in the south of Ireland.

<sup>k</sup> *After having finished, &c.*—There is a

do t̃iuḡ-bá, ocur pe h-imluad h-aimleapa, ocur pe h-innarba h-an-  
ma a cuap-ir̃taḡaib do c̃uip̃, in aḡbaib a n-aig̃ér̃taḡ uip̃pe a  
h-uile, ocur a h-anféich, ocur a h-ecora uile, in aen inaḡ, .i. aḡ  
ḡpoch-m̃uind̃teḡ duaiḡriḡ, ḡp̃eḡanta, diconñic̃liḡ diabail. Ip̃ and  
rin t̃ib̃ir̃ ocur cet̃paib̃ir̃ Congal Claen a ḡean ḡlan-aib̃renach  
ḡáipe, do c̃omp̃aib̃ir̃ a c̃oic̃lí, ocur a c̃om̃ḡalta, ocur aḡbeḡt̃ na  
b̃riaḡra do t̃uilled̃ in t̃oḡeime ocur do t̃ormach na taḡcaib̃ir̃: Ip̃  
aḡbaḡ áine do t̃'eaḡcaib̃ir̃, ocur ip̃ ḡamna ḡoḡra ḡoḡ' c̃aib̃ir̃  
ocur ḡoḡ c̃om̃p̃oic̃ib̃ir̃ in tuḡuḡ taḡḡaib̃ir̃, ár̃ ip̃ l̃úth-c̃leḡa leim̃m  
ḡan c̃eill, no mná aḡ na meḡpaḡ do m̃ór̃ éḡ ḡuit̃-riu, buain pe  
b̃raḡleacaib̃ir̃ boḡba na pe coḡnaḡaib̃ir̃ c̃úḡpaib̃ir̃ c̃upaḡ na caḡ-laiḡ-  
peḡ-ra; óri ḡoib̃ir̃ ip̃at̃ c̃paeb̃-ra naḡ c̃paib̃eḡaḡ pa c̃no-m̃eaḡ, ocur  
ip̃at̃ maḡth-ḡlat̃ naḡ maḡnaḡ pe moḡ-ḡoc̃aib̃ir̃; ḡaib̃ir̃ ip̃ ḡam̃pa ip̃  
aib̃ir̃ iap̃um do muḡḡ-ḡaib̃ir̃eḡ malla, maḡaem̃ḡa maḡth-lea-  
m̃aib̃ir̃-riu, ḡan áḡ, ḡan accaib̃ir̃, ḡan up̃coib̃ir̃, ḡan ḡip̃-duabaib̃ir̃, a n-aḡ-  
paḡ h'ap̃m, na h'peḡma, na h'eng̃num̃a. ḡoib̃ir̃ ip̃ pe ḡolb̃-ḡñmaib̃ir̃  
ḡic̃leḡaḡa ḡál-ing̃abala ḡeḡḡa ḡom̃naill do c̃uaḡaḡ do c̃eḡt̃-c̃leḡa  
com̃paib̃ir̃-riu, uaiḡ ḡa t̃riaḡ duḡch̃uḡa pe ḡalta á h-ep̃naill na  
na h-aib̃eaḡḡa, ocur á h-aib̃neḡ na h-ailem̃na, ocur á duḡch̃uḡ na  
ḡaltaḡḡa boḡeḡin.

ḡriaḡra baib̃e, ocur up̃laḡra amaib̃ir̃, ocur tuḡḡ-b̃an-ḡl̃ór̃  
t̃áḡc̃-lab̃aḡḡa t̃poch po t̃aḡpaib̃ir̃, ocur po t̃up̃c̃anaib̃ir̃, a Chongail  
Chlaem, ale, baḡ e-riu. Ár̃ ip̃ moḡi poḡ ḡuḡḡa t̃pe meḡpaḡ, ocur  
t̃pe m̃ic̃om̃aib̃ir̃ do mallaḡḡaib̃ir̃; ocur moḡ ba ḡú ḡuit̃-riu in t̃-aen  
ḡuine ip̃ ḡeḡir̃ a n-ḡriḡñ ocur in Albain, ocur ni h-eḡaḡ amaib̃ir̃, aḡt̃  
ḡo'ñ c̃ineḡ c̃oib̃c̃enñ c̃p̃ich̃-ḡuineḡach aḡ chena, do t̃aḡaib̃ir̃ ocur do  
t̃aiñriuḡaḡ.

clasm here in the vellum copy, and the  
matter has been supplied from the paper  
one from p. 107 to p. 115 of that copy.

<sup>1</sup> *Reprobate*.—Τροῦς. This word which

is not properly explained in any published  
Irish Dictionary, is used throughout this  
story in the sense of *wretch*, or one given  
up to a reprobate sense.



thee thy final destiny, to expedite thy misfortune, and to drive thy soul from the latent recesses of thy body into an abode where satisfaction will be taken of it for all its evils, ill-debts, and injustice in one place, by the even, terrible, dragon-like people of the Devil." Then Congal burst into a clear, tremendous fit of laughter, at the sayings of his comrade and foster-brother, and he said the following words to add to the insult and increase the offence: "The embassy on which thou hast come is a cause of delight to thine enemies, and of anguish to thy friends, for it is but the dexterous feats of a child without sense, or of a woman after being disturbed by deep jealousy, for thee to attempt to cope with the mighty heroes or the well-arrayed chieftains of this battle-field; for thou art indeed a branch which has not been shaken for its fruit, and thou art a soft twig that has not been hardened by great hardships. For to me the soft, slow actions of thy childhood and boyhood are known; thou wert without *gaining* victory or *inflicting* venom, injury or oppression by thy devotion to thine arms, thy prowess, or thy valour. For indeed thy first warlike feats were imitations of the dark, mysterious, battle-shunning contests of Domhnall, because two-thirds of a foster-child's disposition are formed after the nature of the tutorage, rearing, and fosterage he receives."

"The words which thou hast spoken and argued hitherto, O Congal Claen," said the other, "are the words of a scold, the language of an idiot, and the perverse, woman-like talk of a reprobate<sup>1</sup>. And it is I who shall wound thee<sup>m</sup> in consequence of the insanity and evil tendency of thy wickedness; it is not becoming in thee to revile and traduce the very best man not only in Erin and Alba, but the best of all the men of the western world in general. I therefore delight to meet

<sup>m</sup> *It is I who shall wound thee.* — In the paper copy, p. 116, the reading is *uair ip* *meip not oingebae*, i. e. *for it is I who shall check or resist thee.*

ταμπριμαδ. Conið aipe rin ip líth lim-ρα do òmlann, ocur do  
 òmpac ò'paḡail, a h-aiḡli na h-iplabpa rin; òóig am, buð arḡain ḡan  
 arim-òornum òuit-riu cobair nó conḡnomad do òorr 'ḡot' òompulanḡ,  
 nó do lam 'ḡot' luamairēct, nó h-arm, nó h-enḡnuma òot' imḡíden,  
 òóig po òiultpaḡ, ocur po òilriḡreḡ tu-ρα òo'n turur pa; ocur  
 atberḡ na briaḡpa pa.

Α Congail, ni òoinḡeba,  
 Cerḡ comlainḡ paḡḡ òomalḡa;  
 T'ercaine ocur τ'andliḡed,  
 Orr bið buapach briaḡh-bodba,  
 'Ḥot òenḡal, 'ḡot òuibpēc-riu.  
 Uair nri epḡir aen maiden,  
 Nir luiḡir at'laech-imḡaid,  
 Ḥan earcaine oll-ḡēḡa,  
 Òo τ'uarlib, òo τ'aideadairb,  
 Òo thuillem ḡan teapapḡain.  
 Ar m'imḡaid nri epḡiu-ρα,  
 Im lebaid nri luiḡer-ρα,  
 Ḥan cēḡ n-óḡlác n-imḡomlainḡ,  
 Òo clannaib Neill neḡḡ-calma,  
 Òom' bpuinnuḡ, òom' beannachaḡ.  
 Umum-ρα bið arim-lúipeach,  
 Òom' imḡíden orut-riu,  
 beannaḡḡa na m-buiðne rin,  
 Airḡ-riḡ Epenn τ'aide-riu.  
 Timḡell troch a ταμπριμαδ,  
 Fuil punn òalḡa òiḡelar,  
 Ar òanair a Chlaen Chonḡail.

Οἷο τpaḡḡ, in té naḡ ḡláḡaiḡóir tecurpa tailḡenn, ocur nar pēḡ-  
 paḡ paḡ-òomairpēḡa fellram òo òup ar cēill, ná ar cuiḡḡer, na  
 ar

meet thee in battle and combat after the speech thou hast spoken ; for it will be destruction beyond the defence of arms to thee, that thy feet should help to sustain thee, or thy hand to guide thee, or thy arms or valour to protect thee, for indeed they have refused and deserted thee on this occasion ; and he said these words :

“O Congal, thou wilt not maintain  
 A just contest with thy foster-brother ;  
 The curses, and thy lawlessness  
 On thee will be as a mighty fetter,  
 Tying thee, binding thee.  
 For thou didst not rise any morning,  
 Thou didst not lie in thy warlike bed,  
 Without the curses of many hundreds  
 Of thy nobles and fosterers  
 Being deserved by thee without reserve.  
 From my bed I rose not,  
 In my bed I lay not,  
 But an hundred warlike youths  
 Of the strong, valiant race of Niall  
 Caressed me and blessed me.  
 About me shall be as armour,  
 To protect me against thee,  
 The blessings of this people  
 And of Erin’s monarch, thy tutor.  
 About the wretch his own censure will be,  
 There is here a foster-son to revenge  
 What thou hast said, O false Congal !”

Howbeit, he whom the instructions of saints did not render gentle, whom the wise admonitions of philosophers could not bring to



αρ comaενταιδ, ocur αρ νάρ λαιγ λαγαδ na lán-méirtean pe h-oile na pe h-aiṛpecur dála, ná dpoeh-ḡnima dá n-depnaid ρim co h-uoaēt na h-uaipe ρin, ιρ é áipmīṭ úḡdair na h-ealaḡan, co pucad dá trian a ṛapaiḡ o Congal ιρ in cept-maḡ ρin, .i. ριρ na biḡḡ-labairṛaib bóḡḡa po éanurṛar a chaili ocur a éomalta, ic tuba, ocur ic tairlebad a uile, ocur a eaircaine, ocur a andligid ina agaid-ρim.

Cid trāct, cid h-e Maelduin po ḡuairaiṛ, ocur po foillriḡiurṛar in paebar-ḡler peicemnair ρin, ιρ é bpaṛ forḡell bennaṛtan Domnaill, a deaḡ-aidi, po bpiathraiḡerṛar αρ á beol, tpe cpaḡad, ocur cpeidium, ocur éaein-ḡnimaib aipḡ-ṛiḡ Eppenn, po ailerṛar h-é; uair ní decaid Domnaill ó chpoir ḡan cpiomaḡ, na ó ulaid ḡan impoḡ, na ó alṛóir ḡan eadairḡuidi.

ḡura pāth-ḡleo peicemnair Congail ocur Maeladuin comice ρin. Comlann ocur compac na deṛi deṛib-éomaltad ρin inpo amach bodeṛta.

Ip and ρin pucraḡ ρum da tpen peḡḡ tpiṛe, ṛarm-cpuaidi, tṛúṛ-éomairṛaṛa taṛair i cept-comḡáil a ḡeli, mar do peirḡidír ocur do puaṛaraiḡidír dá rár-ṛarḡ puamanta, po-ṛpéna, ic bpiṛ-iuḡ búraiḡ, ocur ic cpaḡ-éomairṛ comairḡi αρ a ḡeli; ocur po élaeḡlaḡar da cept-beim épuaidi, éomḡarḡa, comḡicpa, ḡan pāll-pachṛ, ḡan pialṛaire, ḡan comḡéḡaḡ comaltair, a cept-agaid a ḡeli, ḡur beanurṛar claidem Congail i cluar aidlind caṛbairṛ a éomalta in aen-ṛiṛṛ, ocur in aenpeṛṛ, co tairṛaid colḡ-dér in élaidim cedna 'na éloiḡenn, ḡor leoarṛar in leiṛ-éenn ocur in leiṛ-cluar,

<sup>n</sup> According to the account given by the authors.—Ip é aipmīṭ úḡdair na h-ealaḡan.—This is another proof that the writer had several accounts of the battle before him.

<sup>o</sup> Penitential station. — Ulaid, a word

which often occurs in ancient MSS., is still understood in the west of Ireland to denote a penitential station at which pilgrims pray and perform rounds on their knees. The word is in use in Inishmurry, in the bay of Sligo, where it is applied

his senses, reason, or to agreeableness, and on whom no depression or sinking of spirits had come from horror or repentance for the evil deeds which he had committed up to this time, lost on that spot (according to the account given by the authors<sup>n</sup> of the treatise), the two-thirds of his vigour, in consequence of the startling and cutting words which his companion and foster-brother had spoken in pointing out and showing against him his evils, his curses, and his lawlessness.

Howbeit, although it was Maelduin that showed forth and exhibited this feat of accusation, it was in reality the influence of the blessing of his foster-father king Domhnall which caused such words to issue from his mouth, in consequence of the piety, faith, and just deeds of the monarch of Erin; for Domhnall never went away from a cross without bowing, nor from a penitential station<sup>o</sup> without turning round, nor from an altar without praying.

So far the relation of the recriminating quarrel of Congal and Maelduin. The combat and fight of these two foster-brothers shall next be treated of.

Then they made two powerful, agile, hardy, eager, warlike springs towards each other, as would rush and spring two impetuous, infuriated, powerful bulls to wreak their vengeance and fury on each other; and they exchanged two direct, hard, fierce, vindictive, venomous strokes without treachery, or friendship, or regard to fosterage, right against each other, so that the sword of Congal struck the side of the helmet<sup>p</sup> of his foster-brother, and its edge wounded the side of his head and one ear, and hewed his breast and side down to the leather belt of war, so that all the youthful, bright-deeded warrior's side,

to a stone altar surmounted with a stone cross, and on the table of which many round stones are ranged in chimerical order, so as to render them difficult of being reckoned. This word is also understood

at Kilgobnet, in the county of Kerry.

<sup>p</sup> *Side of the helmet.* — Cluap aolino caēbairp. — This reference to the helmet would seem to savour of more modern times than the real period of this battle.

cluap, gup leat̃ap in leat̃-uēt̃ ocur in leat̃-bpuinne gup in crip coioligi catha ap n-ichtap, gup ba h-aen bel, ocur gup ba h-aen alad upolacti, imaicbeil cnerbpuinne in cuilein caem-gnimaisi rin ó n-a ó go a imlind; coná paibe aēt̃ a crip coioligi cat̃a ic congbaile a inne ocur a mãap ap n-íctap, ap pcaltao a pceit̃ gup in cobpaio moip medonais ocur gup in crip̃laic epuind cen-gailei epuan-easap̃ti epedúma. Ip and rin po lingiur̃ap in lann lim̃ta, lapamain, luãt̃-ṛintech, lan-tait̃nem̃ac̃, .i. claidem Congail, ap a al̃taib, ocur ap a im̃dopnñcup tpe m̃it̃ur̃c̃ap̃ti, ocur tpe m̃it̃eac̃maip̃ib a m̃ir̃ait̃, ocur a m̃allãct̃an, peib po im̃cloip̃eo ap ip in uap rin, goma h-aip̃d̃it̃ip pe h-én ic ep̃gi ór bap̃p bile, a n-m̃baio ep̃raig, pe coip a c̃eilebap̃ta, epuão-lann claidim Congail, i n-ãep̃, ocur i p̃ip̃mam̃int̃ op̃ a c̃ind, ip in com̃lann, ocur ip in com̃pac rin.

Cpuao-buille claidim Maeladuim im̃paitep̃ ag̃aiñd ap a h-ãit̃li: ip ann po peolão ocur po p̃ẽdaig̃eo a claidem com̃ap̃tãc̃ com̃paic p̃ide o luam̃ãipẽct̃ láma a t̃ig̃ep̃na 'gá t̃p̃én-im̃ipt̃, ocur ó dũt̃iãc̃taib d̃ilri, d̃lig̃t̃ẽca, d̃ep̃b-d̃ẽit̃idẽca Dom̃naill 'gá d̃ir̃gũo, ocur 'gá d̃ẽir̃iug̃ao p̃eac̃ p̃c̃at̃-eãdap̃naig̃e p̃ceit̃ Congail Claim, no gup d̃ib̃raig̃ep̃ta ap a d̃óio n-d̃ian-buill̃ig̃ n-d̃ẽir̃ gá l̃uit̃ib d̃o'n laech-m̃il̃id̃. Do p̃oñpãt̃ p̃um map̃ aen lamãc̃ da laẽc̃-m̃ilẽo ap in lãtaip̃ rin: co t̃ap̃paio Congal epuão-lann a claidim co h-im̃ãt̃lam̃ etãp̃buap̃, gõp̃ r̃aio ocur gup p̃odẽp̃ig̃ep̃ta h-i ap a ãit̃li ma h-al̃taib ocur ma h-im̃dop̃ñc̃ap̃, ocur tuc̃ur̃tãp̃ t̃pi t̃pen beim̃enna do epuão-al̃taib in claidim do l̃ut̃p̃oim̃it̃tin a lama, d'á n-d̃ing̃e ocur d'á n-d̃lũt̃ũgũo i ceann a c̃eli. T̃ap̃paio Maelouin caem-d̃óit̃ Congail eãdap̃la eãdap̃buap̃ gan t̃ib̃piud̃ pe t̃al̃main. Im̃gab̃ap̃ Maelouin d̃in, a mão im̃lãide ap a ãit̃li, ocur p̃ucãp̃tũp̃ leip̃ in lám̃ d'á t̃óg̃b̃ail, ocur d'á t̃aip̃b̃enaiõ d'ú Añm̃ipẽc̃ co n-ap̃d̃-ṛ̃lãit̃ib̃ Ep̃enn ime. Ocur map̃ at̃c̃onaip̃c̃ Congal a c̃aich̃ ocur a c̃omãl̃ta ic t̃p̃iall a t̃ech̃io ocur in up̃o a im̃gab̃ala, at̃bẽp̃t̃ na b̃p̃iãt̃pã ra: Ip b̃eim̃ ap



side, from his ear to his navel, was one wide, gaping, awful wound; and that there was nothing but his battle belt confining his viscera and bowels below, his shield having been cleft to the great central boss, and to the circular, red-bordered rim of brass. Then the sharp-flaming, quick-striking, brilliant blade, namely, the sword of Congal, flew from its joints and from its hilt, through the mishap and misfortune of his ill fate and his accursedness, which worked against him at this hour, so that as high as a bird rises from the top of a tree in the season of spring, for the purpose of warbling, so high did the hard blade of Congal fly in the air and firmament over his head in that contest and combat.

Let us next speak of the hard sword-stroke of Maelduin: his death-dealing sword of combat was aimed and directed by the guidance of the hand of its lord, which mightily plied it; and by the lawful and upright worthiness of Domhnall, which aimed and conducted it clear of the sheltering interposition of the shield of Congal Claen, so that it shot his rapid-striking right hand off the sinews of that warlike hero. Both exhibited the dexterity of true warlike champions on this spot: Congal expertly caught the hard blade of his sword in its descent, and thrust and fixed it in its rivets and hilt, and made three mighty blows of the hard knobs of his sword at the sinews of his arms to press and close them together<sup>a</sup>; Maelduin caught the fair hand of Congal while it hovered in the air before it could reach the ground. After this Maelduin deserted his post in the conflict, carrying with him the hand, to raise and exhibit it to the grandson of Ainmire and the arch-chieftains of Erin, who were along with him. When Congal perceived his companion and foster-brother preparing to flee from him and to shun him, he spoke these words: "It is treading

<sup>a</sup> *To press and close them together*,—i. e. as to stop the blood. The writer should have added that he tied them.

ar m'caib na h-a'arba, am ale, bar epum, ocur ip diall p'ed duth-  
 cupaib d'lipi boderin duit-piu, na h-a'bai, ocur na h-airp'dena rin,  
 .i. m'ncainne mellta, m'imeca, mo'c-imgabala na Muimnech  
 d'ait'ur ocur d'f'ir-a'drao; uair cid ag Le' Cuind do cle'ctairiu  
 do e'do-ghim'rao, ocur do me'braigir do mac-c'leapa, ip a Le'c  
 Mo'ga do m'aind'ur do cu'ioig do'n comland rin, ocur do'n comrac;  
 daig ip ceim macaim Muimnig ar a mac-c'leapaib a olbda'ct, ocur  
 a ena'ila'ct po p'agbair t'inao imlaio pe h-a'it'ur aen-beime 'r  
 an imairg pea. A'ct ip p'na't-geppao p'agail, ocur ip a'it'ep'ac  
 aimp'ie dam-ra in duine na'p doig dom' n'ic'hao, ocur dom' ne'p-  
 p'ieag'ra, dom' p'obra, ocur dom' aimp'ugao p'a'n ramla rin, ocur  
 arberp na b'ia'p'ra pa: Clod corc'air ann po, ale, bar Congal  
 Claen, a'it'ep'ac aimp'ie pe h-imclod m'a'ide'na-ra; pa'bao po-  
 gairi d'og'ib a'ic'he'ur. Cia p'ir na'c comar'ea taid'bi tiug-b'ara  
 dam-ra ip de'bao pea leo' ma leath-la'ma ar coll mo clo'ioim-pea,  
 mo corc'ar clod'ep'ar! Clod.

Ip and rin po iad'rat ocur po imill'petar mo'p-ca'ta Muimnech  
 d'ep' na h-ir'gail rin, ma Mael'duin p'a'n uapal, ocur p'a'n air'd-pig.  
 ba oim'ain ocur ba d'it'ar'ba doib-pium rin, uair ba p'ainne do na'p  
 p'e'ga'o p'or p'ca't, ocur ba h-ea'dap'naio ir'gail po p'aigne'o ocur po  
 rap'aigne'o co p'io'o, ar n-a po'ctain. A'ct e'na, po im'p'ca'it'ep'ar  
 pum 'na up'rim'cell iat com'dair tae'b-p'ail'ti tul-maela colla na  
 cupao ar n-a com'tuitim. ba h-im'gna'o, am, na h-a'bai, ocur na  
 h-airp'dena do nio pum; ni po'dbaigne'o p'ann'p'ig'i, ocur ni laiged ar  
 lea't-da'im'b, ocur ni d'it'aignio d'p'onga na da'ep'cup-p'luag.

Cid tra'ct, ba d'it' p'ine ocur p'la'it'ura do mo'p-ca't'haib Muinan  
 ar mar'bur'ar Congal Claen d'a n-uair'ib, ocur d'a n-ar'd-ma'it'ib  
 ip in uair rin; gur ob eao air'm'it u'g'dair co nach mo po mar'brat  
 p'ir

<sup>r</sup> *Leath Chuinn*,—i. e. Conn's half, or  
 the northern half of Ireland.

<sup>s</sup> *Leath Mhogha*,—i. e. Mogha's half, or  
 the southern half of Ireland.

treading in the footsteps of thy fathers," said he, "and it is clinging to thy own true ancestral nature thou art, when thou exhibitest these symptoms and tokens, viz., thou dost but imitate and worship the smooth, treacherous, retreating, flying skirmishes of the Momonians; for although it was in Leath-Chuinn' thou didst practise thy first deeds and learn thy juvenile military exercises, it was in Leath-Mhogha<sup>s</sup> thou hast practised the part thou hast taken in this combat; for the suddenness and speed with which thou hast abandoned thy post of combat in this rencounter in the exultation of thy one successful stroke, is certainly the part of a Momonian youth treading in the path of his early military instructions. But it is the cutting of the thread of life, and a change of time to me, that the person from whom I least expected it should thus attack and mutilate me;" and he said these words: "This is indeed the reverse of triumph," said Congal Claen, "a change of times with my reversed fate; it will be a warning of wisdom to the youths who will recognize it. Who would not recognize an omen of my death in this contest, in the cutting off of my hand after my sword had failed. My triumphs are over! A change," &c.

After this combat the great battalions of the Momonians closed and arranged themselves around Maelduin under the noble and the monarch; but this was idle and profitless for them, for it was the unrespected sheltering of weakness, and it was the interposition in battle which was easily assaulted and subdued, when arrived at. However, they flocked around him until the bodies of the champions were left in side-gaping and headless prostration. Wonderful indeed were the omens and appearances they exhibited, they did not disarm feeble men, nor did they overwhelm the dregs of the army.

Howbeit, the number of their nobles and arch-chieftains slain by Congal Claen at this time was ruin of tribes and of kingdoms to the great forces of Munster; so that authors recount that the men of Erin  
had



ʔip ʔepenn d'Ulltaib ac cup in cāta ʔin, inā ʔo maibʔum do  
 Muinnecaib anuar conice ʔin; no co ʔacaið ʔium Cellaç, mac  
 Mailcaba, ic iapʔaið, ocur ic iapʔopact Maelðuin, mic Aeda  
 benaim, d'á ʔeaium, ocur d'á imðiden ap cūmðʔgleo Congal ip in  
 caç-ʔʔgal, maʔ demniʔep inðʔci Domnaill boðem, ap comérʔi in  
 cāta:

Maelðuin ocur Cobtaç cam,  
 ʔinncað ip ʔaelcu, mac Congal,  
 no co m-bʔipʔep in caç cam,  
 uaim ap comaiʔci Chellaiz.

Ip ann ʔin ʔo ʔabupʔap ʔʔain Congal ʔe comʔeʔað Chellaiz,  
 conað aipe ʔin ʔo ʔepupʔap ʔum ʔáilʔi ʔʔi Cellaç, do cēannʔuʔað  
 in cupað, ocur do ʔʔaeçað a ʔʔom-ʔepʔi; ocur apbeʔt na bʔiaçʔa  
 ʔa:

Mo cēan Cellaç comʔamaç,  
 Cuingið caçta caç-laiçʔeç,  
 Cobaiʔ clann Neill neʔt-builleç,  
 Ap áðbal ap Ulltaçaið,  
 Ap Muiz ʔaç na ʔiʔʔaiðe.  
 Ap in tóʔbáil tuçʔaðap,  
 Opʔ-ʔa clanna caem Chonaill,  
 ʔell-ʔinʔal ná ʔopbat ʔum  
 Opʔ-ʔa á h-aichle m'ailemna,  
 Re h-uçt-bʔuiñdi h-ui Annʔiʔeç;  
 Ap çaiʔdiup, ap çomalʔup,  
 Léic eaðʔum ip oll-Mhuimniʔ,  
 Co ná bia ʔáç ʔʔeʔapçta,

Dom'

<sup>1</sup> *The words of Domhnall himself.*—Maʔ This quatrain is quoted from an older ac-  
 oemniʔep inðʔci Domnaill bo ðem.—count of the battle.

had not slain more of the Ultonians during the battle than Congal had slain of the Momonians up to that time, when he saw Cellach, the son of Maelcobha, seeking and searching for Maelduin, the son of Aedh Bennain, to shelter and protect him against the onset of Congal in the combat, as the words of Domhnall himself<sup>u</sup>, spoken at the first commencement of the engagement, testify :

“*Let Maelduin and Cobhthach, the comely,  
Finnchadh, and Faelchu, son of Congal<sup>u</sup>,  
Until the great battle be won,  
Be from me under Cellach’s protection.*”

Then Congal was filled with horror at the sight of Cellach, and he therefore bade Cellach welcome to soothe that hero and abate his violent anger, and said these words :

“My affection to Cellach, the valorous,  
Leader of the battle in the lists,  
Shield of the mighty-striking race of Nial.  
Great is the slaughter on the Ultonians  
On Magh Rath of the kings !  
On account of their having fostered me,  
The fair race of Conall,  
Fratricidal treachery let them not exert against me  
After my having been nursed  
At the very bosom of the grandson of Ainmire.  
For the sake of friendship and fosterage  
Leave it between me and the great Momonians,  
That they may not have the power of revenge

After

<sup>u</sup> *Faelchu, son of Congal.*—Here king some of them were arrayed in deadly  
Domhnall is represented as anxious to pre- enmity against him.—See also Note <sup>w</sup>,  
serve the lives of his foster-sons, although p. 160.

Dom' éir acu ar Ulltaáib.  
 Ní biú perτα ας περγύγαδ,  
 Re clannaib Cuind Ced-áathaiḡ;  
 Aítec lum ar luaṭ-marbur  
 Dom' uairlib, dom' aitheáib,  
 A n-aimpéir, a n-ercaine  
 Fa deapa mo dóit-éirpaḡ  
 Do mac Aéda anglonnaiḡ,  
 Nár pail neac dom' nerτ-ḡreḡra,  
 Dá n-anaḡ rem' aitebi-rea,  
 D'a éir ni buḡ aṭḡuinec  
 Mo coicli 'r mo comalta.  
 Cibé báp pom' bérua,  
 I n-díḡail mo ḡerb-palaḡ,  
 Ar cáć; ir mo cen Cellach.

Mo cen.

Áct éna, ní h-aircib éapaḡ ar éapaib in éoma rin éuingiriu,  
 a Congail, ale, bar Cellac, áct maḡ brat-éoma biḡbaḡ d'arlac  
 a aimlepa ar a eapcapait. Áct éna ní d'puptact ár n-ercapac,  
 na d'imluaḡ ar n-aimlepa tancadap Muimnig ir in máp-ḡluaiḡed  
 pa, áct ir d'atcup Ulaḡ ocur d'innarpa allmapac; ocur atberp  
 na briaṭpa pa:

A Congail, na cuindig-riu  
 Opm-pa in comait celḡ-duaiḡrig,  
 Dilriugaḡ ḡluaiḡ paep-Múman,  
 Tancadap pa'p toḡairm-ne,  
 D'ár cobair, d'ár comdíḡriuḡ,  
 D' ḡorítin h-ui Ainmipec,  
 I n-aḡaiḡ a eapcapac.  
 Ní d'imluaḡ ár n-aimlepa  
 Tancadap in turupa,

Áct



After me [i. e. *my death*] on the Ultonians,  
 I shall not henceforth be angered  
 With the race of Hundred-battle Conn.  
 I regret the number I have slain  
 Of my nobles, of my fosterers,  
 It was my disobedience to them and their malediction  
 That caused the mutilation of my hand  
 By the unvaliant son of Aedh [*Bennan*],  
 Who no one thought, would be able to respond to me.  
 Had he waited for my response  
 He would not be a great slaughterer,  
 My comrade and my foster-brother.  
 Whatever kind of death shall overtake me,  
 In revenging my just animosity  
 On all; my affection to Cellach.

My affection," &c.

"Howbeit, this request is not indeed the entreaty of a friend from  
 a friend, O Congal," said Cellach, "but the treacherous entreaty of  
 an enemy pressing his misfortune on his foe. It was not surely to  
 support our enemies, or to effect our misfortune, that the Momonians  
 have come into this great hosting, but to put down the Ultonians  
 and expel the foreigners;" and he said these words:

"O Congal, do not ask  
 Of me the treacherous request,  
 To oppress the noble host of Munster,  
 Who came at our summons  
 To assist us, to set us to rights,  
 And to aid the grandson of Ainmire  
 Against his enemies.  
 It is not to effect our misfortune  
 They have come on to this expedition,

Ácτ pe luað ár leapa-ne  
I caṭaib, i congalaib.

Α Congail.

Μαιτη, α Congail, ale, bar Cellaç, pperṭail-riu mo ðomlann-ṛa, ocur mo ðomṛac boðeṛta, ár iṛ lóṛi lim-ṛa ar léigiuṛ d' uairlib ocur d' arð-maiṭib Eṛenn d'poirṭced ocur d'poðbúgadh. Acc am ale, bar Congal, ní comadhair ár comṛac; tu-ṛa co h-armðaða ocur co h-imlan, mīṛi, umorpo, ar n-amleóð co leaṭ-lámach. Ácτ cena, in fuil a ṛiṛ agut-ṛa cá h-áðbar ṛár' ṭeicīuṛ-ṛa ṭú mað gur ṭṛaṛta? Ní ṛeadh ar umorpo, α Congail, ar Cellaç, ácτ mun ub ar ðairðine in comaltair, no d'uairli na h-airdechta. Leic ar ale, α Chellaiḡ, ar Congal; báigim-ṛi bṛiaṭar cumadh ṛeṛṛdi lim-ṛa gaç leṛðachṭ ocur caç línṛmaipeçṭ do ðedír m'airdeðaða ocur m'airleinnóṛaiḡ ṛorṭciṛdi, ṛaen-maṛbṛa ṛa ðolḡ-ðéiṛ mo ðlaíðim; ácτ cena, iṛ uime ṛo ṭechiuṛ-ṛa ar cach mað d'inað, ocur ar caç cath-laṭair'na ðeili, co n-airṭimð m'anṛalta ar uairlib ocur ar árð-maiṭib Eṛenn, uair ṛo ṛeadh ar naç buð ṛeap airṭi α ṛalað ná α éçṛaṛdi ceçṭar uairimð ṭaṛi éiṛ comlainð ocur comṛaic α ðeili; ocur muna beimð-ṛi ar n-di-ceannað mo dóiti, ocur ar leóð mo leaṭh-láma do ḡebṭá-ṛa mo ḡleo-ṛa co ḡaibṭeç, ocur m' imlaídi co h-airðeíl. Imḡaib in imairḡ, no ṛṛeḡair in comṛac, α Congail, ar Cellaç; Imḡébat, α Chellaiḡ, ar Congal, ocur ṛo b'annam lim láṭair dā ṛánac ṛiam d'ṛaṭbaíl, ar imḡabáil imlaídi, ocur óic ag imbuadaṛ imðṭi ṛaṛi m'éiri; comð ann arbeṛṭ in laíð :

Annum lim dul α cath cairn,  
iṛ óiḡ ṭaṛi m'éiṛ ag imḡuin,

ba

† *For the future.*—Doðeṛta is used throughout this story, and in the best ancient Irish MSS. for the modern word ṛeapṭa, i. e. for the future.

But to promote our welfare  
In battles, in conflicts.

O Congal."

"Well then, Congal," said Cellach, "respond to my conflict and combat for the future<sup>v</sup>, for I think that I have suffered enough of the nobles and arch-chieftains of Erin to be slaughtered and cut down." "Not so, indeed<sup>w</sup>," said Congal, "for our conflict is not equal: thou art armed and perfect, I am mutilated and one-handed. But dost thou know why I have avoided thee hitherto?" "I do not, indeed, O Congal," said Cellach, "unless it was for the friendship of the fosterage, or for the nobility of the tutorage." "Desist, henceforward from such observations, O Cellach," said Congal; "I pledge my word that the more extensively and the more numerous my instructors and fosterers would be slaughtered, and prostrately mangled under the edge of my sword, the more I would like it. But the reason why I fled thee, from one place to another, and from one spot of contest to another, was that I might satisfy my animosity on the nobles and arch-chieftains of Erin, for I knew that neither of us would be fit to revenge his animosity or enmity after fighting and combating with each other. But had not my hand been mutilated and cut off thou shouldst *now* get from me a dangerous battle and terrible conflict." "Fly the contention or respond to the combat, O Congal," said Cellach. "I will fly from it, O Cellach," said Congal, "though it was seldom with me ever to quit a spot of contention where I happened to come, to avoid a combat, while youths should be contending there after me;" and he repeated this poem:

"Seldom with me to depart from a fair battle,  
And youths after me exchanging wounds,

More

<sup>w</sup> *Indeed*.—*Am* is used throughout this story as an expletive, like the Greek *δα*, or *αλλα*; but it is not used in the spoken Irish of the present day in any of the provinces.



ba menca lim anað ann,  
 ðar éir cáich a ðuin ðalann.  
 Nocha n-ðacaid mi-ri miam,  
 pem' rémiur féin, tair na tair,  
 fear mo pperail, ní fáit fann,  
 aít máð Cellaic ir Domnall.  
 Nir b' eagal lim Domnall dil,  
 do treáðað mo cuip comgil,  
 aóáður tu-ðá, a laic luind,  
 ir aipe nor imðabaim.  
 Fáth ða teóim a cat cam,  
 tu-ðá ðeó cáic, a Chellaig,  
 co n-díðlainð m'ðalað co h-oll,  
 ar cáich ðe n-dul at' comlonn.  
 Ða demin lim, a laic luind,  
 áit i comðéðaðir ár n-ðluind,  
 cið cia fear uainð buð beó ðe,  
 náic buð díðaltach ðreipe.  
 Conall Ðulban nap ðað ðmaic,  
 uainð po ðeined in cpaeb-ðlat,  
 ir aipe rin, ní fáth fann,  
 treipi ná cáic a cáém-claund.  
 Ingen rið Ulað ampa  
 maðair Chonaill cat-calma,  
 cið mac ðeatar puc leir uainð,  
 ar n-enðnum 'ðá clainð com-cpuaid.

Engnam

<sup>x</sup> *Never*.—Nocha is used in the best MSS., and in the spoken Irish language throughout the greater part of the province of Ulster, for the negative ní, which is generally found in modern printed books, and in the spoken language in the other provinces. Nocha generally causes eclipsis, and ní aspiration of the initial conso-

More usual *is it* with me to remain in it  
 Behind all wounding heroes.  
 Never<sup>x</sup> have I seen  
     In my own time, east or west,  
     A man to contend with me,—no silly boast,—  
     Excepting only Cellach and Domhnall.  
 I would not fear that the affectionate Domhnall  
     Should pierce my fair body,  
     But I fear thee, O valiant hero,  
     And it is therefore I avoid thee.  
 The reason that I shun in fair contest  
     Thee more than all, O Cellach,  
     Is that I might revenge my spite mightily  
     Upon all the rest before meeting thee in combat.  
 It was certain to me, O mighty hero,  
     That where our efforts would come in collision,  
     Which ever of us should survive,  
     That he would not be a revenger of an aggression.  
 Conall Gulban, who submitted to no control  
     From us the branching scion sprung,  
     Hence it is,—no weak reason—  
     That his fair race are mightier than all others.  
 The daughter of the illustrious king of Ulster  
     Was the mother of Conall<sup>y</sup>, the brave in battle,  
     And though but the son of a sister, he carried away from us  
     Our valour to his hardy race.

The

nant of the verb which follows it.

<sup>y</sup> *Was the mother of Congal.* — In the tract on remarkable women, preserved in the Book of Lecan, fol. 193, it is stated that Indiu, daughter of Lughaidh, was the

wife of Niall of the Nine Hostages, and mother of the two Conalls, and of Eoghan, his sons. This does not agree with the statement in the text.

Engnam Ulað, garð a n-ðal,  
 tré dúthcup a ðeð-máðar,  
 peað macaib Neill, tiap ir tiap,  
 a Conall ðlan á ðulbain.

Engnum Conaill, cuing na cað,  
 a tá peað cach a Cellað,  
 á buiðbi a einéð, cen þaill,  
 a clannaib cpoða Conaill.

Ir é po ðað þim-þa in cað,  
 ir in Máirt-þi þop Muig Rað,  
 clann Conaill map capað cloch,  
 þem' aðað að díth Ulltach.

Rop intaiðeéta uile,  
 do þluað Þoðla þolt-buiðe,  
 ð'þeicem mo ðeabéta þiu þin,  
 Coibðenaið ocur Þíngin.

Rop intoiðeéta uile,  
 do þluað Þoðla þolt-buiðe,  
 ð'þeicem mo ðomlainð 'r in cað  
 ocur Ceannþaelað þleaðach.

Rop intoiðeéta uile,  
 do þluað Þoðla þolt-buiðe,  
 ð'þeicem mo ðomlainð ðan épað,  
 ocur Conall, mac Þaðéan.

Doilgi ná ðach ðleoð við þin,  
 opð noða céð, a Chellað,  
 comþac in laic, þuc mo lám,  
 Maelðuin, mac Aeda Þennáin.

N<sub>1</sub>

<sup>s</sup>*Conall of Gulban.*—It is stated in an Irish romance, entitled *Eachtra Chonaill Gulbain*, that Conall, who was the youngest of the sons of Niall of the Nine Hostages, re-



The valour of the Ultonians,—fierce their prowess,—  
 Through the inheritance of his good mother,  
 Beyond the sons of Niall, east and west,  
 Existed in Conall of Gulban.<sup>s</sup>

The valour of Conall, prop in the battles,  
 Exists more than all in Cellach,  
 From the fierceness of his action, without doubt,  
 Among the brave sons of Conall.

It was he met me in the battle  
 On this Tuesday on Magh Rath,  
 The race of Conall, like rocks of stone  
 Are against me destroying the Ultonians.

It would have been worth the while of all to come,  
 Of the yellow-haired forces of Fodhla,  
 To view my conflict with  
 Coibhdhenach and Finghin.

It would have been worth the while of all to come,  
 Of the forces of yellow-haired Fodhla,  
 To view my combat in the battle  
 With Cennfaeladh the festive.

It would have been worth the while of all to come,  
 Of the yellow-haired forces of Fodhla,  
 To view my conflict without oppression  
 With Conall, son of Baedan.

More difficult than any conflict of these,  
 From thee I will not conceal it, O Cellach,  
 Was the combat with the hero who carried off my hand,  
 Maelduin, the son of Aedh Bennain.

My

ceived that cognomen from his having been Benbulbin, a mountain about eight miles  
 fostered at Beann Gulbain, now corruptly to the north of the town of Sligo.

Ní h-eaḁ po bean díḁ' mo láim  
engnum mic Aedá Bennáin,  
acṫ in aímpeir tuḡur tall  
ar mo deaḡ-aidi, ar Domnall.

Ní h-eaḁ po bean díḁ' mo láim  
engnum mic Aedá Bennáin,  
acṫ in tí naḁ paise ann,  
h-ua Ainnipeḁ na n-áirḁ-clann.

Annum.

Imthúra Ulaḁ ocur allmapach imríáir agaimḁ. Ar n-díṫ a  
n-deḡ-ḁáine, ocur ar currúḡaḁ a cupaḁ, ocur ar n-erbaḁ Congail  
ḡan fíṫ a aideḁa, ocur ḡan airiúḡaḁ a fēḁma ag terarḡain a  
ṫuaṫh ocur ic imdeḡail allmapach, ir ann rin po h-úrmaireaḁ  
aco-rum ar aen-ḁomairli, ḡér b'ingnaḁ Ulaḁ ocur allmáraiḡ ar  
caḁ áirḁ ir in caṫ-paí ḁompaic rin d'úrmairi uile ar aen ḁomairli  
ḡan iaḁaḁ n-imaḡallma impe do ḁénaḁ dóib, ocur ḡan cindeaḁ  
cruaḁ-ḁainḡni ná comairli, ocur ba h-i comairli po ḁinnpeḁ a  
n-uail, a n-engnum, ocur a n-oglaḁur, a muirnn, a mīrnec, ocur a  
mīleatachṫ do claechlud ocur do ḁerṫ-imlaíṫ ar ṫlár, ocur ar  
ṫime, ocur ar ṫeichṫige, ar mīṫeirṫ, ocur ar meatachṫ, ocur ar  
mī-eaḡnam.

Niri ba claechlud coimḡe d'á cupaḁaib-rum in claeḁlod rin,  
ocur niri ba h-aṫerppach báḡi na birḡ na blaḁ-nóir d' Ullṫaib na  
d'allmapaḁaib in imlaíṫ rin ar ar fōirbpaṫ in imairec ocur a  
n-aigṫi d'impoḁ niri in aird-niḡ h-ua n-Ainnipech ar imḡabail  
peann ocur ruḁḁ-faebair ocur fōirinnada a fíṫ-laech, ocur cul-  
peanḡ ḁromanna a caṫmīleḁ do leguḁ co lán-díler ar breiṫh a  
m-biḁbaḁ. Ir d' idnaib na h-imḡabala rin po aṫṫuireḁar rum a  
n-airm upreclaiḁe ocur a caṫhberṫi comlainḁ, ḡur ba h-erairi  
uaṫmar, upreailṫi, ocur ḡur ba bpoṫnaḁ beo, biḁḡaḁ, boḁba, ocur  
ḡur

My hand was not cut off me  
 By the prowess of the son of Aedh Bennan,  
 But through the disobedience which I offered  
 To my good foster-father Domhnall.

My hand was not cut off me  
 By the prowess of the son of Aedh Bennan,  
 But by a person who was not there,  
 The grandson of Ainmire of great tribes.

Seldom, &c."

Let us now treat of the adventures of the Ultonians and foreigners. After their nobles had been cut off, and their heroes vanquished, and after the disappearance of Congal without knowing his fate, and not observing his exertions in supporting his tribe and protecting his foreigners, they all came to one determination, though it was surprising that the Ultonians and foreigners should, from every part of the field, all come to one resolution without calling a meeting to confer in order to decide on the subject; and the resolution to which they came was to exchange and barter their pride, their prowess, their valour, their puissance, their courage, and their bravery, for feebleness, timidity, flight, ill-fame, cowardice, and dastardliness.

This exchange was no exchange of advantage to their heroes, and this barter for which they gave up the battle was not a barter of luck or prosperity, or fame to the Ultonians and foreigners, viz., they turned their faces from the monarch the grandson of Ainmire, to shun the spears and red blades, and to leave the shoulders of their heroes and the spines of their soldiers entirely at the mercy of their enemies. In consequence of the precipitation of their flight they cast away their arms of defence and warlike head-pieces, so that the great coats of mail, the spears, and the broad shields which the Ultonians and foreigners left on the middle of the field of battle, formed a startling, horrific,



ʒur ba corair c̃ruaid-ʒer, cpor-aidlennach cumairc, ocur ʒur ba  
 pal pa toll pal-ʒnimać pulainʒ cać laem-luirech, ocur láigheao,  
 ocur lebar-rciać po páʒrat Ulaio ocur allmapaiz ar cept-lar na  
 caith-laithrech rin. Aćt cena, niri ʒairberc ocur niri tionaacul  
 eniʒ na enʒnama d'Ulltaib na d'allmapachaib epidein; uair cio  
 aobal in édaíl po páʒrat, itiri eaćaib, ocur armaib, ocur edaizib,  
 ni h-aici po anrat, ocur ni h-uirpe po fuirʒedar flaiti Fuimio, na  
 ʒlepi ʒaedel, na airt-maiti Epenn, aćt ir triempi po triallrat,  
 ocur ir tairpuri po ʒogairpet ic toʒpaim Ulaio ocur allmapać.  
 Acht cena, po pa toirpēc ocur po pa turćairpēc ʒlapláth ocur  
 ʒillannraio ʒer n-Epenn d' aobuib ocur d' édaib in armuizi d'  
 paʒbail o ʒeraib Epenn ar ʒoćaino a páʒbála. Dáiz ba ʒoimperc  
 ocur ba ʒurberc toʒpuma, ocur tinnenair d' ʒeraib Epenn ʒaob-  
 olúr, ocur ʒopleći na ʒear ʒorćide, ʒaen-marb, ina ʒuać-laiʒib  
 ʒaena, ʒeingcbela, ʒuataiz, ʒoćarrna ʒuitib. Cpeaća ocur cli-  
 pemnać na laeć leonta laoarća lećmarb ic tuitmennaiʒ ʒiug-ba  
 aʒ imćairperi aćterʒi ʒa ʒorair na cupao. Ocur din ʒe h-imao  
 na n-earrać n-uaćmar, n-uprcailti, ocur na n-arm n-edarila n-up-  
 tharrna ocur na n-or-claidem n-upnoćt i n-aicbelib in armuizi.  
 ʒur ba ʒeioim ʒpichnumach d' ʒeraib a n-imdín ar na h-airlenguib  
 ármuizi ʒe h-ellinaćt in aicenta ic tinnenur na toʒpuma, ʒur ob  
 eao a moć co ʒoirpuri Ulaio ocur allmapaiz ʒa ʒeadaib ocur ʒa  
 ʒaraizib Ulaio, munbać murbell na mepaizēcća ic mall-ćeimnuʒao  
 in moiri-luaʒ ocur tuirleaoach in tinuenaip ic tairperc na trien-  
 ʒer. Tige, ocur toirpćal, ocur tuait-belach na troch ic comʒabail  
 a ćeli do ʒarraććain topaiz in tećio ʒe h-ellinaćt na h-imʒabala.  
 Cen co beoír na h-aćairi ocur na h-airpdeana rin ic aćmilleo  
 Ulaio ocur allmapać, po b'imda ilriana upbaćaća eli ic ʒorćao,  
 ocur ic ʒoćuʒao ʒoiriue d'á n-óʒbaćaib, ocur oiriui d'á n-deʒ-dai-  
 nib, .i. cać aen uaitib ar ar ʒuipertar Congal ʒlair ocur ʒeim-  
 leća ʒe cup in caća, do bádar ʒein na m-buairʒib barr-ćuirleaoća,  
 bóoia

and grand heap, and a hard, sharp, confused pile, and a barrier of opposition not easily passable. However, this was no gift or reward of protection, or quarter to the Ultonians and foreigners; for though prodigious was the booty they left behind, consisting of steeds, weapons, and accoutrements, it was not at it the chiefs of the west, the choice of the Gaels, and the arch-chiefs of Erin, stopped or delayed, but they passed through it and flew over it, in pursuit of the Ultonians and foreigners. Howbeit, the recruits [hirelings] and calones of the men of Erin were loaded and enriched with the arms and spoils of the field of slaughter, which they obtained from the men of Erin merely for having gathered them. The men of Erin were impeded in their pursuit by the closeness and extensiveness of the mangled bodies stretched crosswise beneath their feet in feeble, wounded, and loathsome heaps of carnage; by the trembling and quivering of the wounded, mangled, and half-dead heroes gasping in death, and attempting to rise, under the feet of the pursuing heroes; and by the many loathsome, mangled heaps, and by the weapons strewed about, and the gold-hilted, naked, terrific swords, on the horrible field of slaughter, so that it was a work of circumspection for the men to save themselves from the hidden dangers of the field of slaughter, their minds being so bent on the rapidity of pursuit; so that their condition was such that the Ultonians and foreigners would have reached the forests and wildernesses of Ulster, had not the bewildering of the confusion impeded the movement of the great host, and the precipitation of hurry obstructed the mighty men. The thickness, tumultuousness, and misdirection of the wretches keeping one another back, each striving to be first in the retreat, such was their anxiety to shun the battle. And even though these symptoms and indications should not have been confusing the Ultonians and foreigners, there were still many other baleful causes which impeded and obstructed troops of their youths and bodies of their better people, namely, all  
of

bóðba, ocur ı n-ḡairtéðab ḡle-duaibpecha ḡabab, 'ḡá þorṡab, ocur 'ḡá þoṡuḡab þe laeéab a leanmab. Caé aen ðib ðin þo ðeliḡ ocur þo ðirḡerṡar á ṡorṡḡail ṡinðenar, ocur a ṡuirleaðab ṡuaibil ur-ṡorab ḡa h-inḡabala, ðo éuaðar ı cenb a þeṡa co þo ðícra ocur a laṡar ḡan lan-éoiḡill; uar þa m-beiṡ in cþuinne co n-a ceṡraib ar comur caé aen uaiṡib-þum ðo bérað ar þorþaé ocur ar imarṡab lúð ocur lan-éablað ð'þáḡbáil caé aen iṡir aicḡnð ocur anaicḡnð ṡara eir. Ro b'imða ðin eþnail ocur inn-éomarṡa maðma ocur miṡarab ar Ullṡab ocur ar allmarṡabab ır in uar þin. Ro b'imða aieé ocur arð-þlaṡ acurum ica þorṡab ocur ica urḡabail ar n-urḡabom a anala ar þe ṡeinne na ṡoḡrumba; ocur þer ic þorṡab a éarab ocur a éoméneoil 'ḡá aṡaé ocur ḡa eaðarḡuðim in anað ocur im urḡabim aicim in ðeḡḡnım, ocur im ðeḡṡarab ðo ðenam im éobair ocur im éuḡnomab a éeli. Áéṡ éena ní ar éur coṡaiḡṡi comluinð þo þuíḡleað aen ðuine acurum é-þein, áéṡ ð'þáḡbáil a éarab ocur a cumṡaiḡ ocur a éoiceli ı n-iarḡéir in árḡuiḡi ð'á éir, comab þiaðe þo þoirþe þein a þeðim ocur a þorþairi na þoréicne. Ocur ðin þo b'imða þer þotal, þuaicḡnð, þar-inðill, þaer éneoil ḡan ṡairṡer ḡan ṡarab ḡan ṡþelmaðeḡṡ þe ṡamnellaib in ṡeéð, þe ṡainþemað na ṡoḡrumba.

Ocur ðin þo b'imða þer ḡan uirṡarþab ééime, na coir, na ceṡṡ-imṡeéṡa, leime na laṡar, na lan-éablað, ocur e ic luamain ocur ic lain-eiṡelaiḡ ð'á ḡuaillib ocur ð'á ḡéḡ-lamab ic ṡarþaéṡain ṡorab in ṡeéð, þe h-aṡḡiur na h-inḡabala. Ro b'imða and ðin aen ðáime imða eli ḡan áirēm, ḡan ainḡniúḡað orþo, ic urṡṡiall eirṡmail co h-ánraṡa, ocur ic ṡinðreḡa ṡarab co ṡrealmáiḡi, cen co þuaðar a þreḡra im anað acu ná h-imurḡabðe imþu.

Áéṡ éena, ní ṡaimic ðo ḡlaine a ḡáir ná ð' þairþinḡe a inðṡeéṡa aen ðuine ð' þairḡéðreð co h-uilíðe ééṡa ocur ilþiana in árḡuiḡe þin, mine canṡá co cumar; uar m ṡérna ð' Ullṡab ar,  
áéṡ



of them on whom Congal had put locks and fetters before the commencement of the battle, were now impeded and detained by them as dreadful up-tripping spancels and as truly oppressive snares of distress, for the heroes of the pursuit. But such of them as had separated and escaped from the furious bewildering of precipitation, and from the awkward stumbling in the front of the flight, took to their heels vigorously and left the field unhesitatingly; for should each of them possess the world with its cattle, he would have given it for superabundance and excess of fleetness and speed to leave every one, both known and unknown, behind. At this hour many were the kinds and signs of defeat and prostration on the Ultonians. Many a toparch and arch-chief of them was stopped and captured when out of breath by the rapidity of the retreat; one man stopping his friend and relation, to request and beseech him to halt and make a stand, and display good deeds and vigour, to aid and assist one another; but it was not for the purpose of sustaining the battle that any of them thus addressed the other, but to leave his friend, companion and comrade behind in the slaughter, in order that he himself might advance the farther from the exertion, struggle, and violence of the pursuit. And many a haughty, nobly-dressed, well-attired, nobly-born man was without leap, without vigour, without attire by the faintness of the flight and the oppressiveness of the pursuit.

And also there was many a man who wanted not of step or leg or power of motion, of leap or speed, bounding and flying with his shoulders and arms striving to be foremost in the retreat from the eagerness of the flight. There were many others, however, who could not be reckoned or named valiantly preparing for the deeds of arms, and vigorously preparing for valour, although they did not meet a response, the enemy not having staid or waited with them.

Howbeit, there came not any person who, either by the clearness of his wisdom or extent of his intellect, who could fully relate the  
losses

αὐτὸς ῥέ ἐξ ἑοῦ πατρὸς ἑαυτοῦ, μακρὸν ἰσχυρὸν καὶ  
 ἀλλοτρίοις ἀπὸ τοῦ ὄντος, οὐκ ἔστιν ἄλλος ἐν τῇ  
 οἰκῇ, μακρὸς ποταμὸς Κονάλλος ἐν τῇ οἰκῇ :

Νὶ ἐξὸς βεὸς τοῦ τριφυλίου πατρὸς μου,  
 τις ἐστὶν Κονάλλος, μακρὸς ἰσχυρὸς,  
 αὐτὸς ἐν τῇ οἰκῇ τοῦ ὄντος  
 ἐν τῇ οἰκῇ, οὐκ ἔστιν ἄλλος ἐν τῇ οἰκῇ.

<sup>t</sup> *Conall Clogach*.—He was a brother of King Domhnall, the hero of this story, and is generally called the *ríg-óinníoch*, or royal simpleton. For some account of him, see Keating's account of the Convention of Druim Ceat, in the reign of Aedh, son of Ainmire.

<sup>u</sup> *His leg*.—In the vellum copy no notice

losses and various slaughters of that battle-field, unless it should be given in a summary; for there escaped not of the Ultonians but six hundred men who were under Ferdoman the Bloody, son of Imoman; and there escaped not of the foreigners but Dubhdiadh, the Druid, who swam across to Scotland without ship or barque with a dead hero tied to his leg, as Conall Clogach<sup>t</sup> testifies in another place:

“There passed not alive of the host over the sea,  
Which had come with Congal, son of Scannal,  
But one hero who went frantic  
Upon the sea, and one fettered to his leg<sup>u</sup>.”

is given that the story ends here, but in the paper one the following words, which occur in this place, imply its conclusion:—  
Comó do rǵélaib caṛa Muṛṛi Raṛ co

nuṛge rṁ, i. e. “so far the stories of the Battle of Magh Rath.” — See Note at the end of the Feast of Dun na n-Gedh, pages 86, 87.





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ADDITIONAL NOTES.

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## ADDITIONAL NOTES.

### NOTE A. *See page 2.*

IN the following pedigree of Domhnall, the grandson of Ainmire, monarch of Ireland, and hero of the Battle of Magh Rath, the Editor has followed the most ancient and most authentic manuscript authorities. Whether the series from Ugaine, or Hugony the Great, down to king Domhnall, is a correct pedigree or not, the Editor can neither assert nor deny; it appears correct, inasmuch as the number of generations, allowing thirty years to a generation, will be found to agree with the period of time stated in Irish history to have elapsed from Hugony to Domhnall. But this is not enough to prove its authenticity, for supposing it to have been fabricated, the forger, if he were acquainted with the average number of years to be allowed for each generation, might have invented names, *ad libitum*, and given them the appearance of a real genealogical series. Whether this pedigree was so forged or not must be ascertained from the authenticity of the documents on which the list of the Irish monarchs rests, and from its general agreement with our authentic history. Indeed if the pedigree of any Irish line be correct it is that of the northern Hy-Niall from the period of the introduction of Christianity, but whether it is to be depended upon or not for the period before Christianity, cannot be satisfactorily proved until the question be settled when the Irish first had the use of letters and the power of committing their pedigrees to writing.

Barnard, Bishop of Killaloe, in his Inquiry concerning the Origin of the Scots in Britain (*Trans. Royal Irish Acad.* vol. i. Antiq. p. 27), has given us the following opinion respecting the authenticity of the Irish genealogical tables:—"The Irish genealogical tables which are still extant, carry intrinsic proofs of their being genuine and authentic, by their chronological accuracy and consistency with each other, through all the lines, collateral as well as direct; a consistency not to be accounted for on the supposition of their being fabricated in a subsequent age of darkness and ignorance, but easily explained if we admit them to have been drawn from the source of real family records and truth."

## PEDIGREE OF KING DOMHNALL.

1. Ugaine Mor, monarch of Ireland, A. M. 3619, according to O'Flaherty's Chronology.
2. Cobhthach Cael Breagh, monarch of Ireland, A. M. 3665.
3. Meilge Molbthach, monarch of Ireland, A. M. 3696.
4. Iarangleo Fathach, monarch of Ireland, A. M. 3721.
5. Connla Cruaidhealgach, monarch of Ireland, A. M. 3734.
6. Olioll Caisfhiacloch, monarch of Ireland, A. M. 3738.
7. Eochaidh Foitleathan, monarch of Ireland, A. M. 3768.
8. Aengus Tuirmeach, monarch of Ireland, A. M. 3787.
9. Enna Aighneach, monarch of Ireland, A. M. 3831.
10. Labhraidh Lorc.
11. Blathachta.
12. Easaman.
13. Roighne Ruadh.
14. Finnlogha.
15. Finn.
16. Eochaidh Feidhleach, monarch of Ireland, A. M. 3922.
17. Finn Eamhna.
18. Lughaidh Sriabh-n-dearg, monarch of Ireland, A. D. 65.
19. Crimthann Nianar, monarch of Ireland, A. D. 74.
20. Feradhach Finnfeachtnach, monarch of Ireland, A. D. 95.
21. Fiacha Finnola, monarch of Ireland, A. D. 119.
22. Tuathal Teachtmhar, monarch of Ireland, A. D. 130.
23. Feidhlimidh Reachtmhar, monarch of Ireland, A. D. 164.
24. Conn of the Hundred Battles, monarch of Ireland, A. D. 177.
25. Art, the Solitary, monarch of Ireland, succeeded A. D. 220, slain in 250.
26. Cormac Ulfada, monarch of Ireland, A. D. 254.
27. Cairbre Lifeachair, monarch of Ireland, A. D. 277.
28. Fiacha Sraibhtine, monarch of Ireland, A. D. 297.
29. Muireadhach Tireach, monarch of Ireland, A. D. 331.
30. Eochaidh Muighmheadhoin, monarch of Ireland, A. D. 358.
31. Niall of the Nine Hostages, monarch of Ireland, A. D. 379.
32. Conall Gulban, chief of Tirconnell, slain A. D. 464.
33. Fergus Cennfota.
34. Sedna.
35. Ainmire, monarch of Ireland, succeeded in 568, died in 571.
36. Aedh, monarch of Ireland, succeeded in 572, died in 599.
37. Domhnall, monarch of Ireland, the hero of the Battle of Magh Rath, succeeded in 628, and died in 642.

NOTE B. *See page 19.*

Nothing is more certain than that neither Bishop Erc of Slane, nor any of the other twelve distinguished saints of the primitive Irish Church, could have been living at the period to which this story refers, and, as has been already remarked, it is highly probable that some serious errors have crept into the text through the carelessness of transcribers. The Irish writers, however, were in the habit of ascribing acts to their saints centuries after they had passed from this world. For instance, whenever any sudden misfortune had happened to the plunderer of a distinguished Irish church, it was said to have been caused by the patron saint of that church, either through his intercession, or by his spiritual presence in corporeal form. Thus we are told that after Felim Mac Crimhthainn, king of Cashel, had plundered Clonmacnoise, in the year 846, he saw the spirit of Saint Kieran, patron of that church, approach him with his crozier in his hand, of which he gave him a thrust which caused an internal disease, of which the king afterwards died. It is also recorded that in the year 1130 one of the Danes of Limerick robbed the altar of Clonmacnoise of several valuable cups and chalices, and repaired with his booty to Cork, Lismore, and Waterford, with the intention of setting sail for some foreign country, but that Saint Kieran met him wherever he went with his crozier, and caused contrary winds, so that he could not pass out of the country. The story is given as follows in Mageoghegan's Translation of the Annals of Clonmacnoise, made in 1627 :—"The Jewells that were stolen from out the Church and Alter of Clonvicknose were found with one Gillecowgan, a Dane of Limbrick, the said Gillecowgan was apprehended by Connor O'Brien, and by him delivered over to the Family [i. e. Monks] of Clonvicknose, who at the time of his arraignment confessed openly that he was at Cork, Lismore, and Waterford expecting for wind to goe over seas with the said jewells. All the other passengers and shippes passed with good gales of wynde out of the said townes save only Gillecowgan, and said as soon as he would enter a Shipp-board any Ship he saw Saint Queran with his staff or Bachall return the Shipp back again untill he was soe taken ; this much he confessed at the time of the putting of him to death by the said Family."

We also read that when the Earl Strongbow was dying, he acknowledged that he saw Saint Bridget of Kildare coming over him in his bed, and that she struck him in the foot, on which she inflicted a wound, which afterwards mortified and caused his death. These and several similar instances would almost induce one to believe that the writer of this story intended his readers to understand that these saints were only spiritually present ; but still it is certain, from the manner in which he speaks, that he supposed these saints to have been living at the period to which he refers.



NOTE C. *See pages 33-42.*

## PEDIGREE OF CONGAL, KING OF ULIDIA.

1. Rudhraighe Mor, monarch of Ireland, A. M. 3845, and ancestor of the Clanna Rudhraighe.
2. Gingè.
3. Caipè.
4. Fiacha.
5. Cas.
6. Amergin.
7. Conall Cearnach.—See Annals of Tighernach at A. D. 33.
8. Irial Glunmhar, king of Uladh, or Ulster, for forty years.—See Tighernach, ad ann. 42-82.
9. Fiacha Finamhnais, king of Ulster for twenty years.—Ann. Tig. ad ann. 82.
10. Muiredhach.
11. Finnehadh.
12. Dunchadh.
13. Giallachadh.
14. Cathbhadh.
15. Rochraidhe.
16. Mal, monarch of Ireland for four years, and king of Ulster for thirty-five years.—See p. 329.
17. Ferb.
18. Bresal.
19. Tibraide Tireach, king of Ulster for thirty years.—Tighernach, ad ann. 181.
20. Fergus Gailine.
21. Aengus Gaibhnén, king of Ulster for fifteen years.—Tighernach, ad ann. 222.
22. Fiacha Araidhe, ancestor of the Dal Araidhe, and king of Ulster for ten years.—Ib. ad ann. 236.
23. Cas.
24. Feidhlim, king of Ulster for seven years.
25. Imchadh, king of Ulster for eight years.
26. Ros, king of Ulster for two years.—Tighernach, ad ann. 248.
27. Lughaidh.
28. Eochaidh Cobha.
29. Crunbadhruighe, king of Ulster for twenty-two years.
30. Caelbadh, king of Ulidia for fifteen years, and monarch of Ireland for one year, slain A. D. 358.
31. Connla, who was cotemporary with St. Patrick.
32. Fothadh.
33. Maine.
34. Connla.
35. Eochaidh, king of Ulidia for twenty years, died in the year 553.—Ann. Tig.
36. Baedan.
37. Fiachna Lurgan, also called Fiachna Finn.
38. Scannlan of the Broad Shield. Cellach. Mongan, slain in 625.
39. Congal, who fought the Battle of Magh Rath against the monarch Domhnall in 637.

LIST OF THE KINGS OF ULSTER WHO DWELT AT EMANIA, EXTRACTED FROM THE  
ANNALS OF TIGHERNACH, AS PUBLISHED BY DR. O'CONOR.

1. Cimbaeth Mac Fintain, eighteen years, ante Christum, 305.
2. Eochaidh Faebhur, son of Fedach, twenty years A. C. 247.
3. Conchobhar Roth, son of Cathair, thirty years A. C. 204.
4. Fiachna, son of Feidhlim, sixteen years A. C. 179.
5. Daire, son of Forgo, seventy-two years A. C. 116.
6. Enda, son of Rochadh, five years A. C. 92.
7. Fiach, son of Fadhcon, twelve years A. C. 89.
8. Finnochadh, son of Baicedh, twelve years.
9. Conchobhar Mael, son of Fuith, twelve years A. C. 63.
10. Cormac, son of Lactighe, seventeen years A. C. 48.
11. Mochta, son of Murchuradh, three years A. C. 47.
12. Eochaidh, son of Daire, three years A. C. 44.
13. Eochaidh, son of Loich, three years.
14. Fergus, son of Leide, twelve years A. C. 31.
15. Conchobhar Mac Nessa, sixty years A. C. 25, obiit A. D. 37.
16. Cumscrach, son of Conchobhar, three years.
17. Glaisne, son of Conchobhar, nine years.
18. Irial Glunmhar, the son of Conall Cearnach, forty years A. D. 44.
19. Fiacha Finamhnuis, son of Irial Glunmhar, twenty years, slain A. D. 82.
20. Fiatach Finn, twenty-six years A. D. 108.
21. Elim Mac Conrach, ten years A. D. 128.
22. Mal Mac Rochraidhe, thirty-three years A. D. 135.
23. Bresal Mac Briuin, nineteen years A. D. 162.
24. Tibraide Tireach, thirty years A. D. 181.
25. Ogaman, son of Fiatach Finn, twelve years A. D. 211.
26. Aengus Gaibhnen, fifteen years A. D. 222.
27. Fiacha Araidhe, ten years A. D. 236.
28. Fergus Duibhdedach and his brothers, four years A. D. 248.
29. Ros Mac Imchadha, one year [or two, according to other authorities] A. D. 249.
30. Aengus Finn, son of Fergus Duibhdedach, one year, 250.
31. Fergus Fogha, the last full king of Ulster, who resided at Emania seventy-five years, 254 A. D., slain 332.

LIST OF THE KINGS OF ULIDIA, OR NOMINAL KINGS OF ULSTER, FROM THE DESTRUCTION OF EMANIA IN 333, TO CONGAL, WHO WAS SLAIN IN THE BATTLE OF MAGH RATH, TAKEN FROM DUALD MAC FIRBIS'S GENEALOGICAL BOOK, p. 528.

These kings, as before observed, though called by the Irish writers kings of *Uladh* or Ulster, possessed only that part of the province extending from Newry to Slemmish, in the county of Antrim, and from Gleann Righe and the Bann to the sea. On this subject O'Flaherty has written the following observation in his *Ogygia*, Part III. c. 78, p. 372:—"Quamvis autem apud scriptores patrios sic eos vocare moris sit, titulo tenus solum ita appellandi sunt, postquam ab Orgiellæ conditoribus, et non ita diu postea à Nielli Magni regis Hiberniæ filiis universa fere Ultonia manu potenti esset subacta: Rudricia gente, ac Dalfiatachia (Herimonis quidem è sobole, sed Rudriciis a multis sæculis inserta) intra unius pene comitatus Dunensis terminos, quam prisce Ulidiam dixerunt, conclusis. Hinc igitur hujus ditionis principes non Ultoniæ, sed Ulidiæ reges discriminis ergo in posterum dicemus. In quâ ditione pauci e Rudriciis rerum summa potiti sunt præ Dalfiatachiis, qui eam ad ingressum istuc Anglorum, Anno 1177, tenuerunt, sicut pauci è Dalfiatachiis reges Ultoniæ erant præ Rudriciis ante excidium Emania."

1. Eochaidh, son of Lughaidh, son of Aengus Finn, king of Ulidia twenty years.
2. Crunnbadhruighe, twenty years.
3. Fraechar, son of Crunnbadhruighe, ten years.
4. Fergus, son of Fraechar, forty years.
5. Caelbadh, son of Crunnbadhruighe, fifteen years. He was slain in the year 361, according to the Annals of Innisfallen.
6. Saran, son of Caelbadh, twenty-six years.
7. Eochaidh, son of Muiredhach Muinderg, twenty-four years.
8. Cairell, son of Muiredhach Muinderg, twenty-three years. He flourished in the year 508 according to the Annals of Tighernach.
9. Eochaidh, son of Connla, twenty years. He died in the year 553 according to the Annals of Tighernach.
10. Fergus, son of Aengus, son of Oilill, son of Forgo, four years. He is mentioned in the Annals of Tighernach at the year 554.
11. Deman, son of Cairell, four years. He died in the year 571 according to the Annals of Ulster.
12. Baedan, son of Cairell, twenty years. He died in the year 581 according to the Annals of Tighernach. He made an attempt at recovering the ancient palace of Emania in 578, but was repulsed by the Clann Colla.



13. Aedh Dubh, son of Suibhne, seven years. He was slain, according to the Annals of Tighernach, in the year 588.
14. Fiacha Craich, son of Baedan, son of Cairell, thirty years. He was slain by the Picts in 608.
15. Fiachna, son of Deman, son of Cairell, two years. He fled from the Battle of Cuil Cael in 601, according to the Annals of Ulster, and was slain in the Battle of Ardcoran, in Dal Riada, in the year 627.
16. Congal Claen, son of Scannlan of the Broad shield, was king of Ulidia ten years, when he was slain in the Battle of Magh Rath.

NOTE D. See pages 108 and 109.

#### THE ANCIENT DIVISION OF TIME.

The smaller divisions of time here given have long fallen into disuse. They are to be found, however, in many of the ancient writers on technical chronology.

In Bede's works (tom. i. col. 117. Basil, 1563) there is a tract entitled *De Divisionibus temporum*, written in the form of a dialogue between a master and his disciple, in which the fourteen divisions of time are thus enumerated—"Atomus, momentum, minutum, punctus, hora, quadrans, dies, hebdomada, mensis, vicissitudo triformis, annus, cyclus, ætas, seculum, mundus:" and for this the authority of Isidorus [Hispalensis] "in Libro Etymologiarum quinto et decimo tertio" is cited.—See the works of Isidore, edited by Fr. Jac. de Breul. Fol. Col. Agrip. 1617, Lib. v. c. 29, and Lib. xiii. c. 29.

There is also a dialogue *De Computo*, attributed to Rhabanus, abbot of Fulda, who flourished in the ninth century, published by Baluze, Miscellan. Sacr. tom. i. p. 1, 8vo. Paris, 1678, or tom. ii. p. 62, of the folio edition, edited by Mansi; Lucæ. 1761. In this work the divisions of time are thus given:—"DISCIPULUS. Divisiones temporis quot sunt? MAGISTER. Quatuordecim. DISC. Quæ? MAG. Atomus, ostentum, momentum, partes, minutum, punctus, hora, quadrans, dies, mensis, vicissitudo, annus, seculum, ætas." In the definitions, however, of the relative magnitudes of these parts of time Bede and Rhabanus differ both from each other and from our author.

Bede (col. 119) thus explains the origin of the atom:—"Momentum dividis in duodecim partes, unamquamque partem de duodecim partibus momenti dividis in quadraginta septem partes, quadragesima septima pars, quingentesima sexagesima pars momenti. Sic est atomus in tempore. Si autem colligis simul quadraginta septem duodecies invenies quingentos sexaginta quatuor atomos." That is to say, a moment contains  $12 \times 47 = 564$  atoms.

He defines a moment to be the space of time "*quamdiu palpebræ requiescunt*," and he tells us that four moments make a minute, ten minutes a point; five lunar, or four solar points an hour; six hours a quadrant; four quadrants a day.

With Rhabanus, an atom is the 376th part of an ostentum: an ostentum is the sixtieth part of an hour: a moment the fortieth part of an hour, containing one ostentum and an half, or 564 atoms.

A part, so called "*a partitione circuli zodiaci, quem tricenis diebus per menses singulos findunt*," contains two moments and two-thirds, or four ostents, and therefore 1504 atoms.

A minute, "*a minore intervallo, quasi minus momentum, quia minus numerat, quod majus implet*," is the tenth part of an hour, and is therefore equivalent to a part and a half, or four moments, i. e. six ostents, or 2256 atoms.

A point (*punctus*) "*a parvo puncti transcensu qui fit in horologio*," is the fourth part of an hour (in certain lunar computations the fifth), and contains two and a half minutes, three and three-fourth parts, ten moments, fifteen astents, and 5640 atoms. So that an hour, in the solar computation, contains four points, ten minutes, fifteen parts, forty moments, sixty ostents, and 22,560 atoms.

The quadrant is the fourth part of a day, and a day contains, therefore, twenty-four hours, ninety-six points, 240 minutes, 360 parts, 960 moments, 1440 ostents, and 541,440 atoms.

According to the Irish author the atom is the 376th part of an ostent; an ostent two-thirds of a bratha; a bratha three-fifths of a part; a part two-thirds of a minute; a minute two-fifths of a point; a point one-fourth of an hour; an hour one-sixth of a quarter; and a quarter the fourth part of a day.

So that the day contains four quarters, twenty-four hours, ninety-six points, 240 minutes; 360 parts; 600 brathas; 900 ostents, and 338,400 atoms.

Upon a comparison of these tables it will be seen that the atom of Rhabanus is five times, and the Irish atom eight times the atom of Bede.

It appears also that the *bratha* of the Irish author is in like manner eight times the *momentum* of Bede, which identifies these divisions, the Irish atom being the 564th part of the bratha, as the atom of Bede is the 564th part of the momentum.

The Irish word *bpaṛa*, therefore, appears to have relation to Bede's definition of a moment, *quamdiu palpebræ requiescunt*; *bpaṛa*, *bpaṛpa*, or *bpaṛa na pula*, "the twinkling of an eye," is a phrase still in common use in the south of Ireland: although it is now more generally pronounced *ppeabaō na pula*, the starting of an eye; *na bī ppeaba na pula muić*, "do not be the twinkling of an eye away." This is stated on the authority of Mr. Eugene Curry, who has furnished the following example from an

ancient romance, entitled "The Wanderings of Maelduin's Canoe," copies of which are preserved in the Leabhar na h-Uidhre, and in a vellum MS. in the Library of Trinity College, (H. 2. 16.)

·Fóceirpoat ar riarraim him muir naill cormail rri nél, ocur an oap leó-peoin nír faelpao peim naé in cupac co n-acatar iarrain fó'n muir foéib annír dúine cumtaéeta ocur tír álaino, ocur at ciat anmanna mop n-uatmar, biarataíoe h-i cpuno ano, ocur táin o'almaim ocur moilib immion cpuno im macuairio, ocur fear co n-a arim hi fappao in épaino co reiat, ocur gai, ocur claidiub. Amail at connaircpoe in n-anmanna móp ut boi ir in cpuno, téit ar ror teceo pa cetóir. Sinir in t-anmanna a braizit uao ar in épuno, ocur fupmio a éno i n-oruim in oaim ba mo do'no almai, ocur rpenzair lair ir in épano, ocur nor iéno fo cétóir rria braéao rula.

"They then turn away (from that island) into another sea, which was like unto a cloud, and they scarcely had turned off, as they thought, when they saw in the sea under them fortified mansions and a fine country; and they perceived a great terrific serpentine animal in a tree there, and a flock of cattle, large and small, around the tree, and an armed man near the tree, with a shield, spear, and sword. When they saw the great monster in the tree they immediately retreated away. The monster stretched forth his neck out of the tree, and darting his head into the back of the largest ox of the herd, dragged him into the tree, and immediately devoured him in the *twinkling of an eye*."

The dictionaries do not give the word braéa in any of the foregoing forms: but we find bpeab and ppeab, a bounce, a start. Armstrong, in his Gaelic Dictionary, has the word ppab-íuil, a blear eye, a rheumy eye: also ppiob and ppiobaó, a wink or twinkle of the eye. These words are probably of cognate origin.

It may be observed, that in the system of the Irish author the ostent and the bratha are together equal to a part, or the fifteenth of an hour; and that the ostent is equal to 376 atoms, as in the system of Rhabanus, although the value of the atom itself differs, the Irish atom being eight-fifths of the atom of Rhabanus. It is likewise remarkable that the bratha of the Irish author, like the moment of Rhabanus, is equal to one ostentum and an half; thereby again identifying the bratha with the moment.

Bede makes no mention of the Ostentum in the work which has been above quoted: but in another treatise, *De temporum ratione*, cap. ii., he attributes its origin to astrological speculations, and speaks of it thus:—"Attamen Mathematici in explorandis hominum genitivis, ad atomum usque pervenire contendunt, dum Zodiacum circulum in xii. signa, signa singula in partes xxx., partes item singulas in punctos xii., punctos



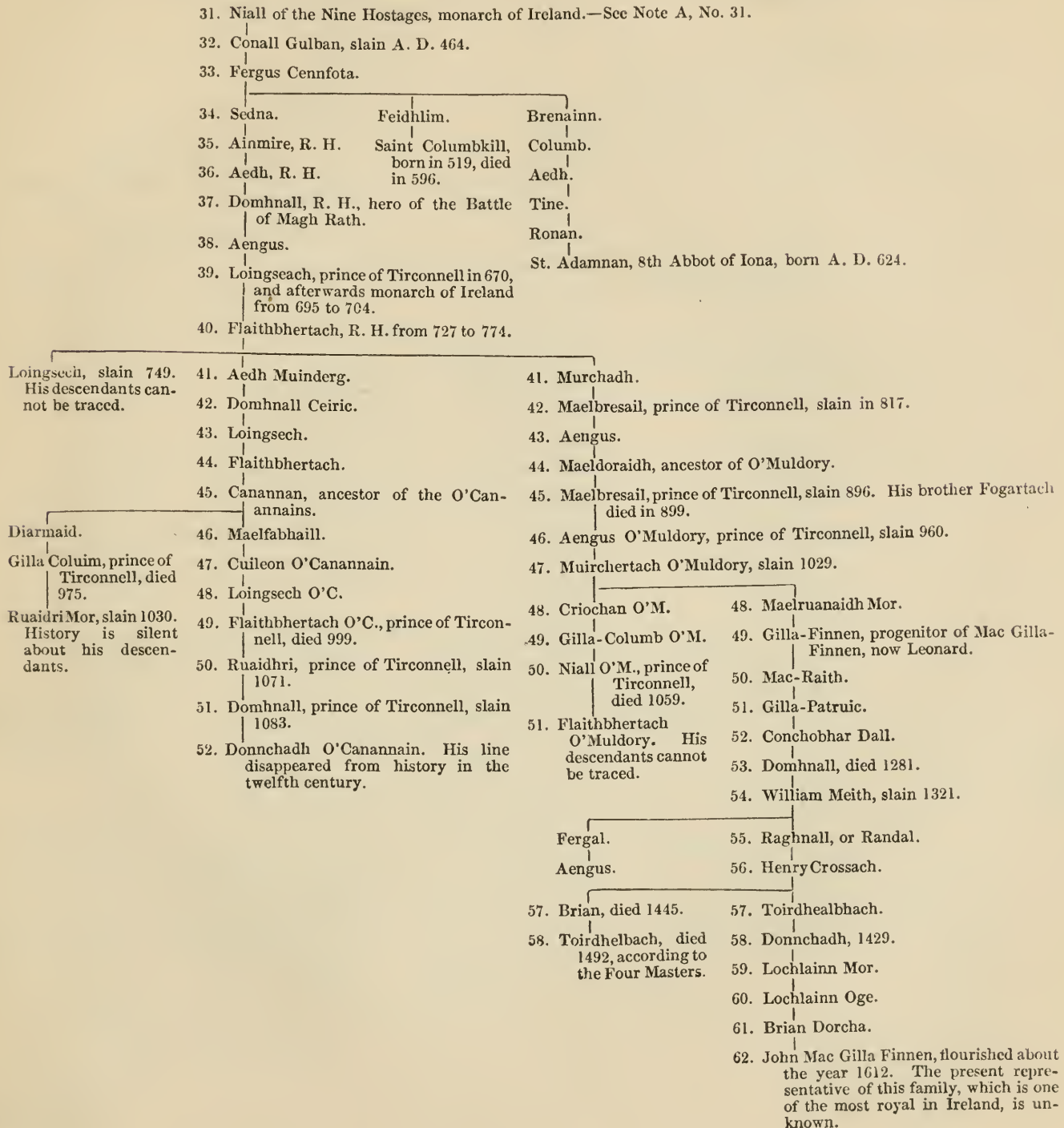
singulos in momenta xl., momenta singula in ostenta lx., distribuunt, ut considerata diligentius positione stellarum, fatum ejus qui nascitur quasi absque errore deprehendatur.”—(Opp. tom. ii. p. 53.) See also the Gloss of Bridefurstus Ramesiensis on this Treatise of Bede.

The following Table, exhibiting the several subdivisions of time, in parts of an hour, as they are given by our author, by Rabanus, and by Bede, may be convenient to the reader.

	Irish.	Rhabanus.	Bede.
An atom, . . . . .	$\frac{1}{14100}$	$\frac{1}{22560}$	$\frac{1}{112800}$
An ostent, . . . . .	$\frac{2}{75}$	$\frac{1}{60}$	. . . .
A bratha, . . . . .	$\frac{1}{25}$	. . . .	. . . .
A moment, . . . . .	. . . .	$\frac{1}{40}$	$\frac{1}{200}$
A part, . . . . .	$\frac{1}{15}$	$\frac{1}{15}$	. . . .
A minute, . . . . .	$\frac{1}{10}$	$\frac{1}{10}$	$\frac{1}{50}$
A point, . . . . .	$\frac{1}{4}$	$\frac{1}{4}$	$\frac{1}{3}$
An hour, . . . . .	1	1	1
A quarter, . . . . .	6	6	6

NOTE E. See pages 99 and 165.

## GENEALOGICAL TABLE, SHOWING THE DESCENT OF O'CANANNAN, O'MULDORY, AND MAC GILLAFINNEN, NOW LEONARD.

N. B.—The Letters R. H. signify *Rex Hiberniæ*, in this Table. The Numbers are continued from Note A.

## NOTE F. See page 99.

TABLE SHOWING THE DESCENT OF O'DONNELL, O'GALLAGHER, O'DOHERTY, AND O'BOYLE.

34. Sedna.—See Note E, No. 34.			
35. Ainmire, R. H. from 568 to 571.		35. Lughaidh, ancestor of the Cinel Luighdheach.	
36. Aedh, R. H. from 572 to 599.		36. Ronan.	
37. Maelcobha, R. H. from 612 to 615. He was the eldest son of the monarch Aedh.		37. Garbh.	
		38. Cennfaeladh.	
38. Cellach, R. H. from 642 to 654.	Fiaman.	39. Muirchertach.	
39. Domhnall.	Maengal.	40. Dalach, youngest son, died in 868.	Bradagan.
40. Donnchadh.	Dochartach, progenitor of O'Doherty.	41. Eignechan, died in 901.	Baighell, progenitor of O'Boyle.
41. Ruaidhri.	Maenghal.	42. Domhnall Mor, progenitor of the O'Donnells.	Garbhan.
42. Ruarcán.	Donnchadh O'D.	43. Cathbharr.	Aindiles O'Boyle.
43. Gallchobhar, ancestor of O'Gallagher.	Maenghal O'D.	44. Gilla-Christ O'D. died 1038.	Gilla-Brighde O'B.
44. Magnus.	Domhnall O'D.	45. Cathbharr O'Donnell.	Cellach O'B.
45. Donnchadh O'Gallagher.	Donnchadh Donn O'D.	46. Conn O'Donnell.	Conchobhar O'B.
46. Amhlaoibh O'G.	Domhnall Finn O'D.	47. Tadhg O'Donnell.	Menman O'B.
47. Domhnall O'G.	Conchobhar O'D.	48. Aedh O'Donnell.	Aindiles O'B.
48. Diarmaid O'G.	Diarmaid O'D.	49. Domhnall O'Donnell.	Aedh O'B.
49. Aedh O'G.	Muirchertach O'D.	50. Donnchadh O'Donnell.	Menman O'B.
50. Maelruanaidh O'G.	Aengus O'D.	51. Eignechan, died 1205.	Niall Ruadh O'B.
51. Nichol O'G.	Ruaidhri O'D.	52. Domhnall Mor, died 1213.	Toirdhelbhach Mor.
52. Donnchadh O'G.	Domhnall O'D.	53. Domhnall Og, died 1264.	Toirdhelbach Og.
53. Fergal O'G.	Conchobhar O'D.	54. Aedh, 1333.	Niall O'B.
54. Aedh O'G.	Aendiles O'D.	55. Niall Garbh, 1348.	Toirdhelbhach O'B.
55. Gilla-Coimhde O'G.	Domhnall, died 1342.	56. Toirdhelbhach an Fhiona, 1415.	Tadhg O'B.
56. Nichol O'G.	John O'D., succd. 1342.	57. Niall Garbh, 1437.	Tadhg Oge.
57. John O'G.	Domhnall Og, died 1374.	58. Aedh Ruadh, 1505.	Toirdhelbhach Ruadh O'Boyle, chief of Boylagh, in the present county of Donegal.
	Conchobhar an einigh O'D., died 1413.	59. Aedh Dubh, 1537.	
Lochlainn, Bishop of Raphoe, d. 1438.	Domhnall, died 1440.	60. Magnus, 1563.	
58. Donnchadh.	Brian Dubh, died 1496.	61. Aedh, died 1600.	61. Calbhach, died 1566.
59. Tuathal.	Conchobhar Carrach, died 1516.	62. Aedh Ruadh, fled to Spain where he died in the year 1602. His brother Rory was created Earl of Tirconnell by King James I. He was the most powerful, but not the senior representative of Connall Gulban.	62. Conn, died 1583.
60. Edmond, chief, d. 1534.	Feidhlim O'D.		63. Sir Niall Garbh, d. 1626.
61. Eoghan, chief, d. 1560.	John O'D., died 1582.		64. Col. Manus, slain 1646.
62. Art, fl. 1590.	John Oge O'D.		65. Roger, or Ruaidhri, m. Margaret Sheile.
63. Eoghan.	Sir Cahir O'Doherty, slain A. D. 1608.		66. Col. Manus, slain 1736.
64. Aedh.			67. Hugh More.
65. Art.			68. Sir Neal Garbh, d. 1811.
66. Aedh Og was living in the latter part of the seventeenth century, and was the senior representative of the race of Connall Gulban.			69. Sir Neal Beag.
			70. Sir Richard Annesley O'Donnell, the present chief of this line.



THE FOLLOWING NOTICES OF THE PRINCIPALITY OF TIRCONNELL, TRANSLATED FROM THE ANNALS OF THE FOUR MASTERS, WILL SHOW THAT THE O'DONNELLS HAD LITTLE SWAY IN TIRCONNELL TILL AFTER THE ARRIVAL OF THE ENGLISH IN IRELAND.

641. Maelbresail and Maelfaith died, and Flann Eanaigh was mortally wounded. These were of the race of Conall Gulban.
670. Dungal, son of Maeltuile, chief of Cinel Boghaine, was slain by Loingsech, the son of Aengus, chief of Cinel Conaill.
762. Murchadh, the son of Flaithbheartach, lord of Cinel Conaill, was slain.
749. Loingsech, son of Flaithbheartach, lord of Cinel Conaill, died.
817. Maelbresail, son of Murchadh, lord of Cinel Conaill, was slain by Murchadh, son of Maelduin.
868. Dalach, son of Muirchertach, lord of Cinel Conaill, was slain. [He was the first person of the O'Donnell line who obtained chief sway in the territory. See A. D. 901].
896. Maelbresail, son of Maeldoraidh, lord of Cinel Conaill, was slain in the battle of Saitin by Murchadh, son of Maelduin, lord of Cinel Eoghain.
899. Fogartach, son of Maeldoraidh, lord of Cinel Conaill, fell on his own spear, and died in consequence of it.
901. Eignechan, son of Dalach, son of Muirchertach, lord of Cinel Conaill, died. [He was also of the line of the O'Donnells].
955. Maolcoluim O'Canannain, lord of Cinel Conaill, died.
960. Aengus O'Maeldoraidh, lord of Cinel Conaill, was slain by the Cinel Conaill themselves.
962. Murchertach O'Canannain, lord of Cinel Conaill, was slain by his own people.
965. Maoiliosa O'Canannain, lord of Cinel Conaill, was slain.
974. Gilla-Coluim O'Canannain, lord of Cinel Conaill, went on a predatory excursion into Offaly. In the next year he was slain by Domhnall O'Neill, monarch of Ireland.
978. Tighernan O'Maeldoraidh, lord of Cinel Conaill, was slain.
989. Aedh O'Maeldoraidh, lord of Cinel Conaill, died.
996. Ruaidhri, son of Niall O'Canannain, lord of Cinel Conaill, died.
999. Flaithbheartach O'Canannain, lord of Cinel Conaill, was slain by his own people.
1010. Maelruanaidh O'Maeldoraidh, lord of Cinel Conaill, was captured by Brian Boru.
1026. Maelruanaidh O'Maeldoraidh, lord of Cinel Conaill, went over sea on a pilgrimage, and died on his pilgrimage the next year.
1029. Muirchertach O'Maeldoraidh, was slain by the O'Canannains at Rath-Canannain.

1030. Ruaidhri O'Canannain, lord of Cinel Conaill, was slain at the Mudhorn [now the river Mourne, near Lifford] by Aedh O'Neill.
1045. Flaithbhertach O'Canannain, lord of Cinel Conaill, died.
1059. Niall O'Maeldoraidh, lord of Cinel Conaill, died penitently.
1071. Ruaidhri O'Canannain, lord of Cinel Conaill, was slain by Aengus O'Maeldoraidh.
1075. Donnchadh O'Canannain, lord of Cinel Conaill, was slain.
1083. Domhnall O'Canannain, lord of Cinel Conaill, was slain by his own people.
1085. Murchadh O'Maeldoraidh, lord of Cinel Conaill, tower of the magnificence, hospitality, and valour of the north, died.
1093. Aedh O'Canannain, lord of Cinel Conaill, was blinded by Domhnall O'Loughlin, king of Ailech.
1135. Ruaidhri O'Canannain, lord of Cinel Conaill, a warlike tower of defence, charitable, and humane, was slain by the men of Magh Itha [Barony of Raphoe].
1153. Flaithbhertach O'Canannain, lord of Cinel Conaill, was drowned, with his wife Duvcola, the daughter of Turlogh O'Conor, monarch of Ireland.
1156. Aedh, son of Rory O'Canannain, lord of Cinel Conaill, was slain by O'Kane.
1160. Two O'Maeldoraidhs were treacherously slain by the Aitheleirech O'Canannain, lord of Cinel Conaill, and the same Aitheleirech and two O'Canannains were slain in revenge by the Cinel Conaill.
1165. Maghnus O'Canannain, lord of Cinel Conaill, died.
1172. O'Maeldoraidh was defeated by the Cinel Eoghain.
1184. The monastery of Assaroe [Eas Ruaidh], was founded by Flaithbhertach O'Maeldoraidh.
1197. Flaithbhertach O'Maeldoraidh, lord of Cinel Conaill, Cinel Eoghain, and Oriel, defender of Temur, heir presumptive to the crown of Ireland, a second Conall in valour, another Cuchullin in feats of arms, another Guaire in hospitality, and another Mac Lughach in heroism, died on Inis Samhaoir [now Fish Island, in the river Erne, close to the cataract of Assaroe], on the second day of February, in the thirtieth year of his reign, and fifty-ninth of his age. Immediately after his death, Eachmarcach O'Doherty assumed the chieftainship of Cinel-Conaill, but was slain a fortnight after his inauguration by John De Courcey.
1200. Eigneachan O'Donnell was lord of Cinel Conaill.
1207. Eigneachan O'Donnell, lord of Cinel Conaill, was slain.

NOTE G. *See page 122.*

O'Farrell, in his *Linea Antiqua*, and M. Lainè, Genealogist to Charles X., in his pedigree of Count Mac Carthy, have taken many liberties with the ancient Irish authorities in giving the descent of the Munster families. M. Lainè actually falsifies his autho-

rities, and O'Farrell writes the following very incorrect remark under Lugadius, whom he makes, without any authority, the eldest son of Oilioll Flannbeg, king of Munster, and fourth in descent from Oilioll Olum, the ancestor of all the nobility of Munster of the Heberian race :

"Lugadius, king of Munster, for three years, had a *younger* brother, Darius Ccarb, ancestor to O'Donovan, O'Cuilen of Carbery, &c., and to Criomthan Mor, king of Dalrieda, in Scotland, from whom descended many families there. This Lugad had two sons by a second wife, viz., Lughach, from whom the territory of Lughach-Eile is so called ; and Cobhthach, *a quo* O'Cobhthay, of Cuil-feadha."

But O'Flaherty, who is a far better authority than O'Farrell, agrees with the most authentic Irish MSS. in making Lugadius, not the *first*, but the *third* son of Olioll Flannbeg ; and in making Crimthann Mor, not King of Dalrieda in Scotland, but monarch of all Ireland. His words are as follows :

"*Anno* 366. Crimthannus filius Fidachi Heberio è semine Achaio Mogmedonio sororio suo Temoriæ extremum diem quietè claudenti substituitur Rex Hiberniæ annis tredecim. Transmarinis expeditionibus in Gallia, & Britannia memorabilis erat : uxorem habuit Fidengam è regio Connactiæ stemmate, sed nullam sobolem reliquit.

"Crimthanni regis abavus Fiachus Latus vertex rex Momoniæ duos Olillos genuit Flannmor & Flannbeg cognominibus distinctos. Olillus Flannmor rex Momoniæ sobolis expers Olillum Flannbeg fratrem adoptavit. Olillo Flannbeg regi Momoniæ supererant Achaius rex Momoniæ, Darius Kearb, ex quo O'Donnawan, Lugadius & Eugenius.

"Darius Kearb præter Fidachum Crimthanni regis, & Mongfinnæ reginæ Hiberniæ patrem genuit Fiachum Figente, & Achaium Liathanach, ex quo Hyliathan in agro Corcagiensi. Fiacho Figente nomen, & originem debet Hy Figenta regio olim variis principibus celebris in media Momoniæ planicie usque ad medium montis Luachra in Kierrigia ad Australem Sinanni fluminis ripam ; licet hodie hoc nomine vix nota, sed Limericensis comitatûs planities appellata."—*Ogygia*, pp. 380, 381.

There can be no doubt that O'Flaherty is perfectly correct in making Crimthann Mor mac Fidaigh monarch of all Ireland, as his name is found in all the ancient lists of the Irish monarchs, and as it is stated in Cormac's Glossary, under the word *Moğ Eime*, that he also extended his dominion over North Britain and Wales, where he established colonies, and where many places received names from his people. The passage, which is one of the most curious and important in Irish history, runs as follows :

In tan po ba mór neit na n-ḡaeḡal for ḡreḡnaiḡ, po panopar Albain eaparra i peranour : ocur po ficitir cāc ourair dia čapair leo, ocur ni ba lúḡae no ḡreḡnaiḡ ḡaeḡil fḡia muir anair quam in Scotica, ocur do ponza a n-ápapa ocur a riḡ-dúinte ano ; inde dicizur Dind trauui, .i. Tḡeḡui Cḡinḡčaino Moir, mic Fḡidaḡ, ri Eḡeno, ocur Alban, ocur co muir n-lét ; et inde eḡt ḡlapzimbir na n-ḡaeḡal, .i.



Cell mop for bpu Mapa n-lét 7c. Ocur ip do'n poimo rin ber a za Dno map  
 Zezain i tipib orezan Corn, .i. Dun mic Liazain; ap ip mac in ní ip map ip in  
 oreznair. Ocur po bázar fo'n cumact rin co cianab iar tiaztain Patraic. De  
 rin, tra, po boi Coirpre Murc ac azaigib fair co a munzir ocur co a cairpe.

"At the time that the sway of the Gaels was great over the Britons, they divided  
 Albion between them in holdings, and each knew the habitations of his friends; and  
 the Gaels did not carry on less agriculture on the east of the sea (channel) than at home  
 in Scotica, and they erected habitations and regal forts there: inde dicitur Dinn Tra-  
 dui, i. e. the triple-fossed fort of Crimthann Mor Mac Fidhaigh, king of Erin, Alba,  
 and as far as the Iccian sea; et inde est Glastimber na n-Gaedhal [Glastonbury of  
 the Gaels], a large church, which is on the brink of the Iccian sea, &c. And it was at  
 the time of this division also that Dinn Map Lethain, in British Cornwall, received its  
 name, i. e. Dun mic Liathain; for *map*, in the British, is the same as *mac*. And they  
 continued in this power for a long time after the arrival of St. Patrick. It was at this  
 time Coirpre Musc was dwelling in the east with his family and friends," &c.

Eochaidh, the first son of Olioll Flannbeg, left no issue, and the line of Fidach, the  
 eldest son of Daire Cearb, became extinct in Crimthann Mor, who succeeded as  
 monarch of Ireland in the year 366. On failure of issue in the line of Fidach, the  
 next heir, according to the law of primogeniture, was, in the line of Fiacha Figeinte,  
 the second son of Daire Cearb; and tracing this line, according to the evidence of the  
 ancient genealogical Irish MSS., we find it represented in the tenth century by Donovan,  
 son of Cathal, chief of Hy-Figeinte, who was slain in a pitched battle, and his allies,  
 the Danes of Munster, slaughtered by the renowned Brian Boru, in the year 977.  
 But after the death of the monarch Crimthann Mor Mac Fidaigh, this line was sup-  
 pressed by the more powerful sept of the Dal Cais, and also by the race of Lughaidh,  
 ancestor of the Mac Carthys, and was never after able to regain the sovereignty of  
 Munster; but they retained Bruree, the seat of their great ancestor Olioll Olum, and  
 the most fertile territory in all Ireland, which, from respect to their high descent,  
 they were permitted to possess free of tribute. O'Heerin refers to this fact in his  
 topographical poem, in the following lines:

Dual o' O' Donnabáin Dúin Cuirc  
 An tír-rí, 'na tír longpuirte;  
 Da leir gan cíor fo'n Máiz moill,  
 Is na cláir ríor go Sionoinn.

"Hereditary to O'Donovan of the Fort of Corc (i. e. Bruree)

Was this land, as a land of encampment;

He possessed without tribute, the lands along the sluggish *river* Maigue,

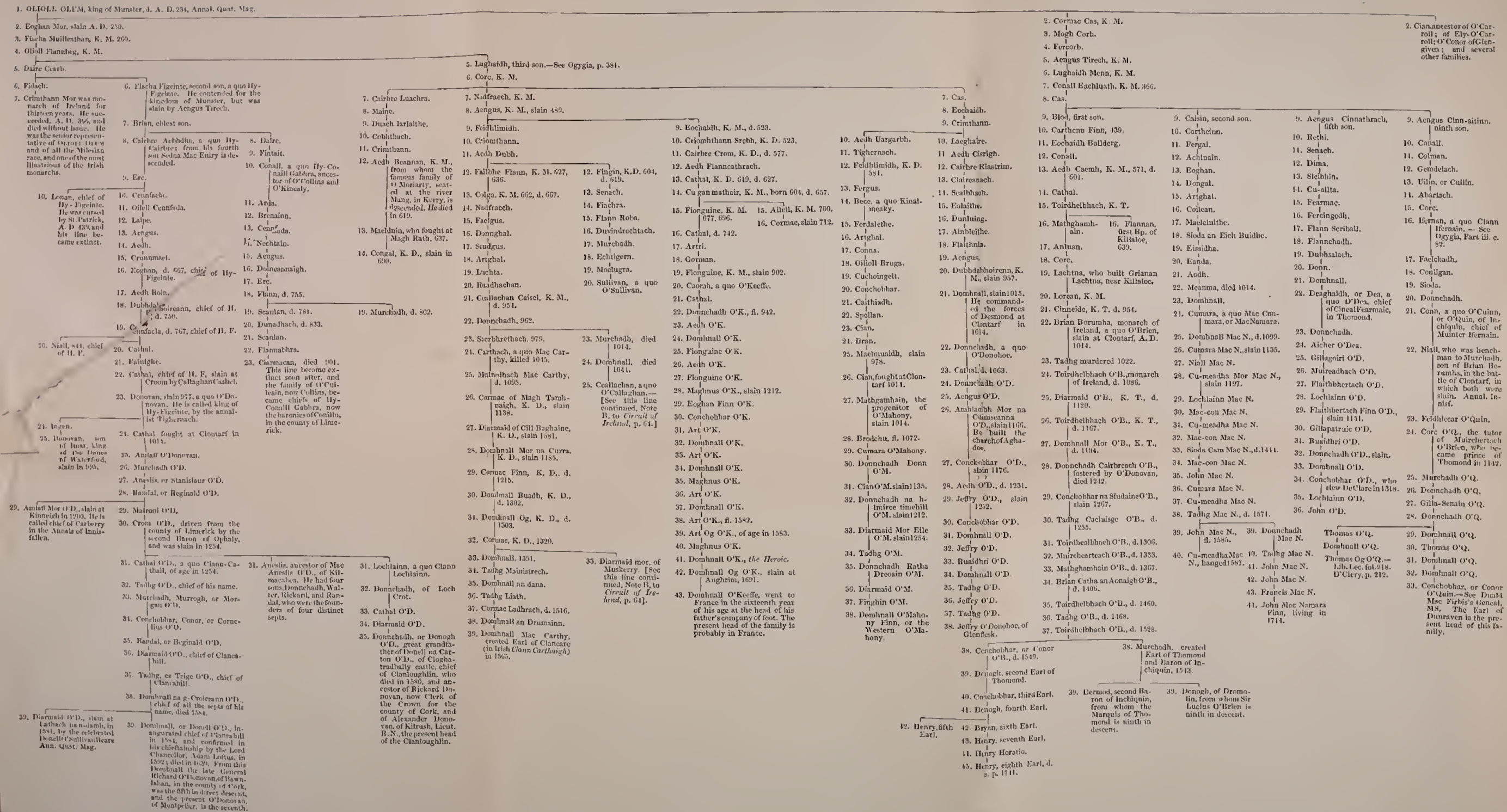
And the plains down to the Shannon."

# GENEALOGICAL TABLE,

(COMPILED FROM THE BOOKS OF LEACAN, MAC FIRBIS, AND THE IRISH ANNALISTS),

## SHOWING THE DESCENT OF THE PRINCIPAL FAMILIES SPRUNG FROM OLIOLL OLUM(a), KING OF MUNSTER.

N. B.—K. M. signifies King of Munster in this Table, K. D. King of Desmond, and K. T. King of Thomond.







NOTE H. *See pages 226 and 231.*

OF THE ARMORIAL BEARINGS AND BANNERS OF THE ANCIENT IRISH.

Dr. Keating has written the following remarks on the banners of the ancient Irish, in his notice of the Battle of Magh Rath :

Is le Domhnall, mac Aedá, mic Ainmhiríoch, Rí Eirionn, tugad cat Mhuirge Raé, aic ar mapdaó Congal Claon, do bí, 'na Rí Ulaó deic m-bliadna; agus ar upura a aicne ar in ptaip-pi o'á n-gairtior Cat Mhuirge Raé, gur ab orduighe in t-innioll, ocur in t-órúgá do bíod ar pluaigáib Thaoiúil pe h-ué do a n-iombualad, nó do cor caéa doib; oir do bíod ap-éaoiríoch ar in pluaig uile, agus taoiríoch ar gac pluaig-buidíon dá m-bíod fá na rmacé, agus ruaiéiontar a m-brataig gac taoirig fá leic, ar a n-aicéiontaoi gac pluaig-buidíon doib reac a céile, leir na Seancaóib, ar a m-bíod o'fíacáib beic do laéair na n-uapal pe lin caéa nó coin-bliocé do éur o'á céile, ionnur go m-bíod padarc pul ag na Seancaóib ar gnom-aréib na n-uapal, pé fairnéir fírinnaig do déanam ar a n-dálaib leic ar leic; agus ar uime pin do bí a Sheancaó féin a b-foéair Domhnall, mic Aedá, Rí Eirionn, pe h-ué caéa Mhuirge Raé. Oir ar m-beic do Domhnall ag triall a g-comni Chongail, Rí Ulaó, agus iad do gac leic o' abainn, agus ar b-faicpin pluaig a céile doib, fiappuigior Domhnall o'á Sheancaó gac meirge go n-a ruaié-iontar fá reac doib, agus noétar in Seancaó pin do, amail léagtar 'ran laoió oar ab toac "Trean tíaigá do caéa Chongail," map a b-fuil in panni po ar ruaié-iontar Rí Ulaó féin :

Zeóman buide a ppoll uaine  
Comaréa na Craob Ruaidé,  
Map do bí ag Concúbor caid,  
Aca ag Congal ar Congmáil.

Ar iméian ó do éionnrgaóar Thaoiúil gnáéúgá na ruaiéiontar, ar lorg Chloinne Israel, léir gnaéuigíod 'ran Egipt iad, pé linn Thaoiúil do mapéoinn, an tan do báoar Clann Israel ag triall tpeir in Muir ruaid, agus Maoire 'na ap-éaoiríoch oppa. Dá éreib dég imorpo, do báoar ann, agus ruaiéiontar ar leic ag gac éreib doib fá rech.

Treab Ruben, Mandragora, 'n a brataig map ruaiéiontar,  
Treab Simeon, ga, 'n a brataig map ruaiéiontar,  
Treab Levi, an áirc 'n a brataig map ruaiéiontar,  
Treab Juda, leóman 'n a brataig map ruaiéiontar,

Τρεαβ Isacar, αραλ, 'n α βραταιζ μαρ ϋβαιζιοντυρ,  
 Τρεαβ Stabulon, long, 'n α βραταιζ μαρ ϋβαιζιοντυρ,  
 Τρεαβ Neptalem, oealb' oaim' allaiò, 'n α βραταιζ μαρ ϋβαιζιοντυρ,  
 Τρεαβ Gad, oealb' bainleom'ain, 'n α βραταιζ μαρ ϋβαιζιοντυρ,  
 Τρεαβ Joseph, tapò 'n α βραταιζ μαρ ϋβαιζιοντυρ,  
 Τρεαβ Benjamin, paolcu, 'n α βραταιζ μαρ ϋβαιζιοντυρ,  
 Τρεαβ Dan, na'air neime, 'n α βραταιζ μαρ ϋβαιζιοντυρ,  
 Τρεαβ Aser, epaob' ola, 'n α βραταιζ μαρ ϋβαιζιοντυρ.

Αζ po ϋυòιοζαò an τ-peanc'airòe ap ϋβαιζιοντυραιβ Cloinne Israel, amail leuζtop  
 α peinleòap Zeacaom α n-Upmúmmam, 'r an laoiò pe ríop:

Αιζne òam' ζαò meipge mop,  
 Ro òaoi az cloinn uallaiζ Jacob,  
 Teapc neac' ap α h-ai'le ann,  
 Αζ α mbea' ai'ne α n-anmann.  
 Τρεαβ Rubon, pa' pop cobair,  
 Ro b'é α meipge Manopazair,  
 Rae buan po ai' an treab' the,  
 Ro lean pluagh, maizh α meipge.  
 Τρεαβ Simeon n'p ríop-meipge,  
 Α'ct ζα ouaib'p'io'c' oib'feipge,  
 Simeon an epiona cealζac,  
 Um òiona ba oib'peapζac.  
 Τρεαβ Zeuhi, lu'ct na h-Aipce,  
 Iomò α o-tpeoio 'r α o-tpom-éainze  
 Du tap'giò o'á pláinze peo  
 Paip'in na h-Aipce aco.  
 Meipge az tpeibh Iuda am'pa  
 Samail leom'am lan-cálma;  
 Τρεαβ Iodair α n-uair feipge  
 Sluaζ òiomair 'ma n-oeiζ-m'epge.  
 Τρεαβ Itacar an g'loip g'loin,  
 Meipge aice map apain,  
 Iomò ploζ zo n-oeipge n-opeac'  
 Um an meipge mop maip'each.  
 Τρεαβ Stabulon na p'iall n-glan  
 Oealb' α meipge long lu'ctmap,  
 Oa gna'c' pop éonnaib' zana

Cac' na longaiḃ luētḃapa.  
 Deaḃ daḃ allaiō ḃaiḃ, ḡiḃ, ḃiḃ,  
 Aḡ tpeiḃ Neptalem neḃniḡ,  
 Do'n tpeiḃ po ēleaēt ppaōc ppeiḡe,  
 Hiḃ ēeapc laōc 'mun luaiē-ḃeiḡe.  
 Meiḡe aḡ tpeiḃ ḡáo a n-ḡleo-ḡail  
 Maḃ ḃeilḃ biḃ ap baḃn-leoḃaiḃ,  
 Noḃap ēiḃ ne ppaōch ppeiḡe  
 ḡac laōc piḃn 'mun piḡ-ḃeiḡe.  
 Meiḡe maḃ ēapḃ ḡo noḃ neiḡe  
 Toḃi aḡ tpeiḃ loḡēp oiḃōēiḡc,  
 Suaiēniō ḃa piḃiō ḃaōḃa,  
 An ēiḃiō ḃ'āḃ coḃaiḃōa.  
 Tpeiḃ ḃeniamin ḡo m-bḃiḡ ḃiḃ,  
 No biō ḃa meiḡe op meiḡiḃ,  
 Meiḡe maḃ an ḃ-ḡaol ḃ-ḡōḡlac,  
 Deḃiḡe 'ḡ an ēaḃ coḃoḡōac.  
 Tpeiḃ ḃan, ba ḃuaiḃḃiōc an oḡeam,  
 Oiḡeaēt neḃḃneē toḡe suaiēioll,  
 Tḡen ne aēḡoiḃ ba ḃoiḡ ḃe,  
 Maḃ naēḡaiḡ ḃoiḃ a ḃeiḡe.  
 Tpeiḃ Aḡēḃ, ḃiḃ ēḡuaiō im ēḡaō,  
 Meiḡe ḃap lean maḃ loḡaiḃ,  
 Maḃ aon taḃ ail ḃa toḡa,  
 Iḡ ḡḡaōḃ alaiḃn piḃon-ola.  
 Ro aiḡiḃiḃ taḃ ḃa o-tpeiḃa,  
 Ro aiḡiḃ me ḃa meiḡeōa,  
 Maḃ taḃ ḃionḡḡa na o-tpeiḃ o-ḡe,  
 ḡan ḃa h-iomōa ḃa naiēne.

The MS. copies of Keating's History differ very considerably in this passage, and it is therefore necessary to say that the foregoing extract has been taken from Andrew M'Curtin's copy (A. D. 1703), in the Library of the Royal Irish Academy, compared with the copy written by O'Mulconry, in the Library of Trinity College. The following very elegant translation is from the Latin version of Keating, by Dr. John Lynch, of which a good copy of the original MS. is in the Editor's possession :

"Ex Historiâ Muighrathensem pugnam referente, in quâ Donaldus inclitani a Congallo Ultoniæ Rege reportavit victoriam, facile percipitur quàm aptè Hibernorum



acies instructæ tunc fuerint, cum ad signa conferenda se accingebant; uni enim Imperatori totus Exercitus, et singulis Ducibus singulæ cohortes parebant: In cujuscunque etiam cohortis vexillis ea symbola visebantur quæ indicabant quis cuique cohorti dux præerat. Quapropter seniciorum partes erant cuique pugnae adesse, ut res ab utraque gente gestas ob oculos haberent, quo veritas quæ scriptis postea mandarent, exploratio esset. Hinc Hiberniæ Regi in procinctu ad pugnam hanc ineundam posito, suus Antiquarius adstitit, quem ubi exercitus uterque in fluvii ripis utrinque consistens ad mutuum conspectum pervenit, Rex Donaldus suscitatus est quasnam tesseras, quæque hostes signa ferebant, quæ ei sigillatim aperuit Antiquarius, prout eo poemate panditur, cujus initium, *Ṭpen tīaḡuio cāta Congaīl*, in quo hoc versu, Ultoniæ Regis insignia exprimuntur:

Gesserat in viridi flavum bombice leonem  
 Crebroa progenies, Conchauri symbola clari  
 Congallus, quæ nunc signis intexta videntur.

Jam inde a tempore quo Gathelici nunc Hiberni dicti, se Israelites in Ægypto sociarunt Gathelo gentis authore adhuc superstite, vexillis suis imaginum varietate docorandis incubuerunt. Israelitarum exemplo, qui per Mare Rubrum Moyse Duce, proficiscentes, variis figuris signa sua distinxerunt, Exercitu ex duodecem tribubus conflato, quorum singulis suâ erat peculiaris tessera in labaris expressa, qua secerneretur a reliquis. Tribus Ruben Mandragoram, Simeon hastam, Levi Arcam, Juda Leonem, Isachar Asinum, Zabulon Navem, Neptali Araneam, Gad Leœnam, Joseph Taurum, Benjamin Lupam, Dan Serpentem, et Asser Olei ramum in signis pro symbolo habuerunt. Priscus quidam poeta, figuras istas vexillis Israelitarum additas versibus Hibernicis complexus est e vetusto Libro depromptis apud Leacoeniam in Ormoniâ reperto: Quorum sensum versus Latini sequentes exprimunt.

Grandia signa mihi sunt nota propago Jacobi  
 Quæ præclara tulit, non cuivis cognita vati;  
 Mandragoræ prolem Rubin simulacra præibant  
 In signis, multum validâ comitante catervâ.  
 In labaro stirpis claro e Simone creatæ  
 (Qui fuit astutus, prudens, strenuusque tuendo)  
 Picta refulsit imago formidabilis hastæ.  
 Levitici, quibus est arcæ custodia curæ  
 Et quibus est armentorum vis magna gregumque,  
 Gestata in signo vobis tulit arca salutem.  
 Vexillis sobolis Judæ procera ferocis  
 Forma leonis erat, stirpem hanc impunè lacessat

Nemo, lacertorum magno, nam robore præstat.  
 Isacara tribus fulgenti fulgida in auro  
 In labaris Asini speciem gestabat amœnam  
 Agminibus cinctam pugilum quibus ora rubebant.  
 A Zabulone sati, quos ornat opima supellex,  
 Immensæ ratis, in signis habuere figuram,  
 Qui crebrò secuere leves in navibus undas.  
 Crure brevi et celeri cervus spectabilis ortæ  
 Nephthalemo gentis vexillum pictus adornat,  
 Quæ ruit impavida in pugnas, et signa frequentat.  
 Pugnacis Gadæ stirpis vexilla lænam  
 Prætulerant: ea gens, pugnae veniente procellâ  
 Non ignava coit sub signis agmine multo.  
 Percelebris soboles, a te, Josephe, profecta  
 In signis tauri fortis latera ardua monstrat.  
 Bengamina tribus signis melioribus usa  
 Quam reliquæ, robusta lupum tulit ore rapacem,  
 In sacro labaro, splendente rubedine tinctum.  
 Natos a Danno metuendos martius ardor  
 Fecit, honoratos cautè prudentia mentis;  
 Signifer his pugnas inituris prætulit anguis.  
 Asseri soboli pecus ampla paravit honorem,  
 Hæc ubi se bello accinxit, populariter uno  
 Assensu ramum sibi tolli curat olivæ.  
 Singula signorum, tribuum quoque nomina dixi  
 Cætera prætereo populi decora ampla valentis."

Without going so far back as the time of Moses and his cotemporary Gaedhal, the ancestor of the Milesians, we may well believe that the Irish people became acquainted with the Old Testament, and consequently with the standards borne by the twelve tribes of Israel, immediately after their conversion to the Christian religion. That standards were in use in Ireland before Christianity, it would now be difficult to prove, and perhaps not fair to deny; but it appears from the most ancient fragments of Irish literature which have descended to our times, that the *meirge*, or standard, was in use at a very early period, and we find references in the lives of the primitive Irish saints to several consecrated banners called by the name of *Cathach*. It does indeed appear from poems written by some of the bards of Ulster in the seventeenth century, that it was then the opinion that the Irish had, even in the

first century, used, not only banners distinguished by certain colours and badges, but also armorial bearings or escutcheons. Thus, Owen O'Donnelly, in his reply to Mac Ward, contends that the *red hand* of Ulster was derived from the heroes of the Red Branch, and that, therefore, it belonged by right to Magennis, the senior representative of Conall Cearnach, the most distinguished of those heroes, and not to O'Neill, whose ancestors, although they had no connexion with those heroes by descent, had usurped the sovereignty of Ulster.

That the ancient Irish, from the earliest dawn of their history, carried standards to distinguish them in battle, is quite evident from all the ancient Irish accounts of battles, but when they first adopted armorial bearings is not perhaps now very easy to prove. The Editor has examined more tombstones in old Irish churchyards than perhaps any one now living, with an anxious wish to discover ancient Irish inscriptions and armorial bearings, but among the many tombs he has seen, he has not observed any escutcheon for a Milesian Irish family older than the reign of Queen Elizabeth. He is, therefore, satisfied that the Irish families first obtained the complex coats of arms which they now bear from England, retaining on the shield, in many instances, those simple badges which their ancestors had on their standards, such as the red hand of O'Neill, the cat and salmon of O'Cathain, or O'Kane, &c. &c., with such additions as the King at Arms thought proper to introduce, in order to complete the escutcheon after the Anglo-Norman system of heraldry, according to the rank of the family for whom the coat was so manufactured.

The Editor has found the following metrical descriptions of the standards of O'Doherty, O'Sullivan, and O'Loughlin, in a MS. in the collection of Messrs. Hodges and Smith, Dublin, No. 208, and he thinks them worth inserting here, as being very curious, though the period at which they were written has not been yet satisfactorily determined. The descriptions of the two former appear to be of considerable antiquity, but that of O'Loughlin savours of modern times, from the language and measure.

### Συαίσιονταρ Υἱ Δοῦαρταιḡ.

Τρέαν ἑαḡαῖο καḡα Cuinn,  
 Υἱ Δοῦαρταιḡ le cup comluinn,  
 Α ἑλοῖδεαḡ ερор-όρῶα καḡα  
 Ορ Μειρḡε an áρῶ-ḡλαḡα :  
 Ζεοῖαν ἱρ ḡιολαρ ḡολα,  
 Δεααῖρ corp na cian-ḡḡḡα,  
 Α m-bán-ḡραḡ ḡῖοαḡαḡ ḡḡῖḡḡ,  
 Εαḡαḡ ερῶm-ḡḡῖm α ἑῖονῖḡḡ.



“BEARINGS OF O'DOHERTY.

Mightily advance the battalions of Conn,  
 With O'Doherty to engage in battle,  
 His battle sword with golden cross,  
 Over the standard of this great chief :  
 A lion and bloody eagle,—  
 Hard it is to repress his plunder,—  
 On a white sheet of silken satin,  
 Terrible *is* the onset of his forces.”

The Editor is sorry to find that the O'Dohertys do not at present bear these symbols in their coat of arms ; the arms of Chief Justice Doherty, as shown in stained glass on a window in the Library of the Queen's Inns, Dublin, are entirely different.

Συαίσιονταρ Uí Shuilleabáin α γ-κατ Cairglinne.

Do éim tréan ag teac̃t 'r an maig̃  
 Meirge íleãc̃ta Fhing̃in uapail,  
 Α íleãg̃ go nãc̃air nime  
 Α íluãg̃ 'na o-tp̃eóin o-tp̃einñtĩge.

“BEARINGS OF O'SULLIVAN IN THE BATTLE OF CAISGLINN.

I see mightily advancing in the plain  
 The banner of the race of noble Finghin,  
 His spear with a venomous adder [*entwined*],  
 His host all fiery champions.”

The O'Sullivans have since added many other symbols, as two lions, a boar, buck, &c., but their neighbours, the O'Donovans, have retained the simple hand, and ancient Irish sword entwined with a serpent, without the addition of any other symbol derived from the Anglo-Norman system of heraldry.

Συαίσιονταρ Uí Locluinn bóinne.

Α γ-campa Uí Locluinn oob' pollur α m-blá̃t-̃b̃pat ppóill,  
 Α γ-ceann γac̃ t̃p̃õa, le cor̃nam̃ do lá̃c̃air γleó,  
 Sean oair̃ t̃p̃õc̃ac̃ ar γ-cor̃nam̃ le mal̃ go cóir,  
 Ir anncoir̃ γor̃m̃ pã c̃op̃aib̃ do cábla óir.

“BEARINGS OF O’LOUGHLIN BURREN.

In O’Loughlin’s camp was visible on a fair satin sheet,  
*To be* at the head of each battle, to defend in battle-field,  
 An ancient fruit-bearing oak, defended by a chieftain justly,  
 And an anchor blue, with folds of a golden cable.”

The armorial bearings of the old Irish families, as preserved on their tombs since the reign of Henry VIII., if carefully collected, would throw much light on the kind of badges they had borne on their standards previously to their adoption of the Anglo-Norman system of heraldry, and it is to be hoped that the Irish College of heralds will accomplish this task.

NOTE I. *See page 267.*

The most curious account as yet discovered of the ancient Irish Kernes and Galloglasses, is given by the Lord Deputy St. Leger, in a letter to the king, written from Maynooth, on the 6th of April, 1543. In this letter the Lord Deputy goes on to state that he had heard a report that “His Majestie was about to go to war with France or Scotland, and requests to know the King’s pleasure if he should raise a body of native Irish soldiers to attend him in the invasion of France,” and he then goes on as follows:

“But in case your Majestie will use their servyce into Fraunce, your Highnes muste then be at some charges with them; ffor yt ys not in ther possibilitie to take that journey without your helpe; for ther ys no horseman of this lande, but he hathe his horse and his two boyes, and two hackenys, or one hackeney and two chieffe horse, at the leste, whose wages must be according; and of themselffes they have no ryches to ffurnyshe the same. And, assuredly, I thinke that for ther ffeate of warre, whiche ys for light scoores, ther ar no properer horsemen in Christen ground, nor more hardie, nor yet that can better indure hardenese. I thinke your Majestie may well have of them ffyve hundred and leave your Englishe Pale well ffurnysshed. And as to ther ffootemen they have one sorte whiche be harnessed in mayle, and bassenettes having every of them his weapon, callyd a sparre, moche like the axe of the Towre, and they be named Galloglasse; and for the more part ther boyes beare for them thre darts a peice, whiche dartes they throw er they come to the hande stripe: these sorte of men be those that doo not lightly abandon the ffeilde, *but byde the brunte to the deathe*. The other sorte callid Kerne, ar *naked men*, but onely ther sherts and small coates; and many tymes, whan they come to the bycker, but bare nakyd saving ther shurts to hyde ther prevytes; and those have dartes and shorte bowes: which sorte of people be bothe hardy and clyver to serche woddes or morasses, in the which they be harde to be beaten. And if

Your Majestie will convert them to Morespikes and handegonnes I thinke they wolde in that ffeate, with small instructions, doo your Highness greate service ; ffor as for gonners ther be no better in no land then they be, for the nomber they have, whiche be more than I wolde wishe they had, onles yt wer to serve your Majestie. And also these two sortes of people be of suche hardeness that ther ys no man that ever I sawe, that will or can endure the paynes and evill ffare that they will sustayne ; ffor in the sonmer when corne ys nere rype, they seke none other meate in tyme of nede, but to scorke or swyll the eares of wheate, and eate the same, and water to ther drinke ; and with this they passe ther lyves, and at all tymes they eate such meate as ffew other could lyve with. And in case your pleasure be, to have them in redynes to serve Your Majestie in any these sortes, yt may then please the same, as well to signifie your pleasure therein, as also what wages I shall trayne them unto. And so, having knowledge of your pleasure therein, I shall endeavour my selffe, according my most bounden duetie, to accomlishe the same. The sooner I shall have knowledge of your pleasure in that behalffe, the better I shalbe hable to performe yt.

“ From Your Majesties castell of Maynothe the 6th of Aprill [1543].

“ ANTONY SENTLEGER.”

The preceding extract is taken from a copy made several years since from the original, by James Hardiman, Esq., author of the History of Galway. The document has since been printed, but not very correctly, in the State Papers, vol. iii. Part III. p. 444. London, 1834.

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Αίρ η-α ἐπίοcнуḡαò le Seaan, mac Eamoinn Oig, mic peim-Eamoinn, mic Uilliam, mic Concubair, mic Eamoinn, mic Domnall Uðhonnaðáin, an tpeap lá déag oo mí December, 1842. Do ḡ-cuirió Dia epíoc maic oppainn uile.





## I N D E X.

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